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The Pre-Conquest Churches of Northumbria.

BY CHARLES CLEMENT HODGES, ARCHITECT.

The County of Durham (*continued.*)

HAVING considered the churches of Jarrow and Monkwearmouth, the two most ancient ecclesiastical buildings in the county, it will be convenient to divide the remaining sites, where any pre-conquest remains have occurred, into several groups. The district on the sea-coast contains some portions of buildings of very early date; it will be convenient therefore to make the first group to comprehend the four churches of Hart, Hartlepool, Norton, and Billingham.

HART.

St. Mary Magdalene's Church.

This was the ecclesiastical centre of the district to which in early times the name of Hartness was given. It comprised the land which lay between two very marked natural boundaries, Castle Eden Dene on the north, and the large and conspicuous morass between Billingham and Norton on the south. The early history of Hartness is obscure. Dr. Haigh considered that Hart is the site of Hrothgar's fortress, of which the poet Beowulf wrote in the fifth century. We know nothing of the first foundation of a church there, but the fact of its being the mother church of Hartlepool points to a very respectable antiquity.

Matthew of Westminster says that the churches of Hertness and Tinemuth were spoiled by the Danes in 800; and in 867 the Durham churches were generally pillaged and destroyed.

The modern village of Hart is of extremely modest extent. At a distance of a field's breadth, away from the few houses, on the north side of the village stands the church. Its great antiquity was unsuspected until 1885, when during some needful repairs the early features to be described were revealed.

The church consists of a nave with aisles, a chancel, a western tower (disengaged), and a south porch. The nave represents the body of the early church, as its eastern, western, and northern walls remain in great part. Externally the old quoins are to be seen more or less distinctly at all the four angles, the size of the old nave and the thickness of its walls can therefore be determined with precision.

Internally much more is to be seen. In the east wall, as viewed from the nave, the original chancel arch is visible, its archivolt appearing in the wall above the more recent chancel arch, and looking like a relieving arch to it. At the spring of the arch are portions of the old impost mouldings, continued as a string course along the wall to the north and south of the arch. Over this ancient arch is a window opening, now blocked, the internal outline of which shows that its splay extended to a width of two feet. It has a triangular head formed of two slabs of stone laid together, similar to the openings over the tower arches at Norton and elsewhere. That the more recent north arcade, consisting of two wide arches, has been inserted in the early north wall is clear enough, for not only is the wall in a line with the quoins just mentioned, but the long responds at either end of the arcade are seen to be portions of the early wall left *in situ*. A still more valuable proof of the early date of the wall came to light when the plaster was stripped off the portion between the two arches. Here a narrow window light was found, not quite nine inches wide on the outside. It is high up in the wall, as all the windows in the side walls of the early churches were. Its head and internal splay had unfortunately been destroyed when the arcade was inserted. The west wall has been pierced to accommodate the Norman tower arch, which belongs to the first quarter of the twelfth century. A trace of the older entrance arch remains however on the inside of the west wall, in the form of three stones of a chamfered string-course of a very early section. When the alterations of 1885 were carried out, six fragments of Saxon crosses carved with interlaced patterns were found. These are all small, and parts of the shafts of crosses which had been cut up for walling stones. The carving on some of them is of a high order, and portions of figure subjects occur. Another stone of equal or greater interest is an example of an early sun-dial, the peculiarity of which is that the "field" of the dial is sunk, leaving the lines dividing the day into parts, in semi-circular relief. There are also two lathe-turned stone baluster shafts. These are so rarely found that their occurrence here places Hart in the same category as Hexham, Jarrow, and Monkwearmouth, these being the only places in the northern district which have yielded specimens of these curious details of early architecture.

HARTLEPOOL.

St. Hilda's Nunnery (destroyed).

The position and history of Hartlepool give it a very early importance ecclesiastically. About 650, Heiu, the first Northumbrian nun, who had not long before founded the monastery called HERUTEU, retired and left its care to St. Hilda, who thenceforth became the patron saint of Hartlepool. Of St. Hilda, Bede relates—"In the year of the incarnation of our Lord, 680, the most religious servant of Christ, Hilda, abbess of the monastery which is called Streoneshalgh, after having performed many heavenly works on earth, passed from thence to receive the rewards of heavenly life, on the 17th of

November, at the age of sixty-six years ; the first thirty-three of which she spent most nobly living in the secular habit ; and more nobly dedicated the remaining half to our Lord in a monastic life. For she was nobly born, being the daughter of Hereric, nephew to King Edwin, with which king she also embraced the faith and mysteries of Christ, at the preaching of Paulinus, the first bishop of the Northumbrians, of blessed memory, and preserved the same undefiled till she attained to the sight of Him in Heaven.

" Resolving to quit the secular habit and to serve Him alone, she withdrew into the province of the East Angles, for she was allied to the king ; being desirous to pass over from thence into France, to forsake her native country and all she had, and so live a stranger for our Lord in the monastery of Cale,* that she might with more ease attain to the eternal kingdom in heaven ; because her sister Heresuid, mother to Aldwulf, king of the East Angles, at that time living in the same monastery, under regular discipline was waiting for her eternal reward. Being led by her example she continued a whole year in the aforesaid province, with the design of going abroad ; afterwards Bishop Aidan being recalled home, he gave her the land of one family on the north side of the river Wear ; where for a whole year she also led a monastic life with very few companions.

" After this she was made abbess in the monastery called Heruteu, which monastery had been founded not long before, by the religious servant of Christ, Heiu, who is said to have been the first woman that in the province of the Northumbrians took upon her the habit and life of a nun, being consecrated by Bishop Aidan ; but she, soon after she had founded that monastery, went away to the city of Calcecestr, and there fixed her dwelling. Hilda the servant of Christ being set over that monastery, began immediately to reduce all things to a regular system, according as she had been instructed by learned men ; for Bishop Aidan, and the religious men that knew her and loved her, frequently visited and diligently instructed her, because of the innate wisdom and inclination to the service of God.

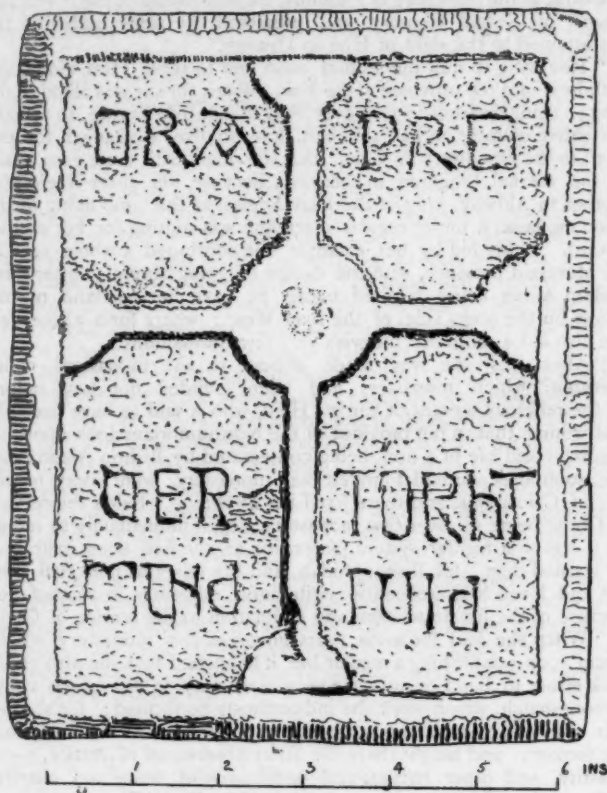
" When she had for some years governed this monastery, wholly intent upon establishing a regular life, it happened that she also undertook either to build or to arrange a monastery in the place called Streoneshalgh, which work she industriously performed ; for she put this monastery under the same regular discipline as she had done the former ; and taught there the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and charity ; so that after the example of the primitive Church, no person was there rich and none poor, all being in common to all and none having any property." †

In another place Bede relates that Oswy, after defeating the army of Penda, the heathen king of Mercia, " pursuant to the vow he had made to our Lord, returned thanks to God for the victory, and gave his daughter Ælfleda, who was scarce a year old, to be consecrated

* Chelles, ten miles from Paris.

† Bede's *Ecclesiastical History*, Book iv., cap. 23.

to Him in perpetual virginity; delivering also twelve small portions of land, wherein earthly welfare should cease, and in which there should be a perpetual residence and subsistence for monks to follow the warfare which is spiritual, and pray diligently for the peace of his nation. Of those possessions six were in the province of Deiri, and

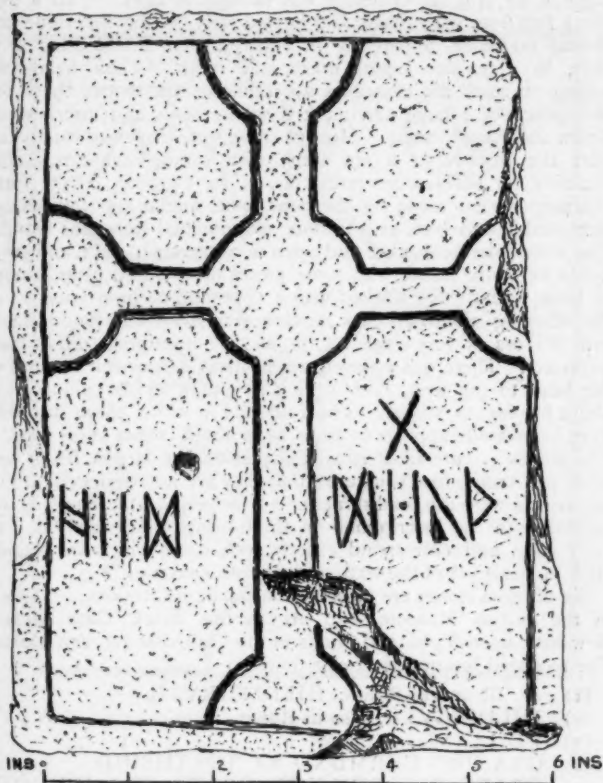


GRAVE COVER FROM HARTLEPOOL.
(Now in the Black Gate Museum, Newcastle.)

the other six in that of the Bernicians. Each of the said possessions contained ten families, that is, a hundred and twenty in all. The aforesaid daughter of King Oswy, thus dedicated to God, was put into the monastery called Heruteu, or, 'the Island of the Hart,'*

* Or, the Hart water (Boyle).

where, at that time, the Abbess Hilda presided, and two years after, having acquired a possession of ten families at the place called Streoneshalgh, she built a monastery there, in which the aforesaid king's daughter was first a learner, and afterwards a teacher of the monastic life, till, being sixty years of age, the blessed virgin departed



GRAVE COVER FROM HARTLEPOOL.
(Now in the Black Gate Museum, Newcastle.)

to the nuptials and embraces of the heavenly bridegroom. In the same monastery, she and her father, Oswy, her mother, Eanfleda, her mother's father, Ædwine, and many other noble persons, are buried in the church of the Holy Apostle Peter."^{*}

^{*} Bede's *Ecclesiastical History*, Book iii., cap. 24

The monastery at Hartlepool flourished till 800, when the Danish ravages terminated its existence. It never seems to have revived, and it would not have appeared in these pages but for the curious discovery that was made in 1833, when on the trenches being cut for the foundation of a new house in a field called Cross Close, about 135 yards to the south-east of the churchyard of St. Hilda's Church, an Anglian cemetery was brought to light. "At a depth of 3½ feet from the surface, and immediately on the limestone rock, several skeletons, apparently of females, were found lying in two rows, in a position nearly north and south. Their heads were resting on small flat stones, as upon pillows, and above them there were others of a large size, marked with crosses and inscriptions in Saxon and Runic letters. Most of these were dispersed immediately after the discovery; a few only, with some fragments, became available for antiquarian research. . . . In October, 1835, further excavations were made on the same spot, similar appearances again presented themselves, and another monumental stone was found. . . . Two more interments were laid open in September, 1843, and several bones were also found, with some pieces of coloured glass, a needle of bone, and a stone marked with a cross and an inscription. . . . In the following month another monumental stone was found, marked with a cross of very elegant form, and an inscription unfortunately imperfect. There was a skeleton beneath it, and near it another with the head to the west, both resting as usual on flat pillow stones about five inches square. The cemetery in which these discoveries have been made appears to have been about twenty yards long. . . . The stones . . . are all of small dimensions, the largest being somewhat less than a foot square, so that they are not designed to cover a grave, as were the tombstones of a later period. . . . The characters employed in the inscriptions on these stones are certainly of a very early date, and correspond exactly with those which are found in Irish manuscripts of the sixth and seventh centuries."*

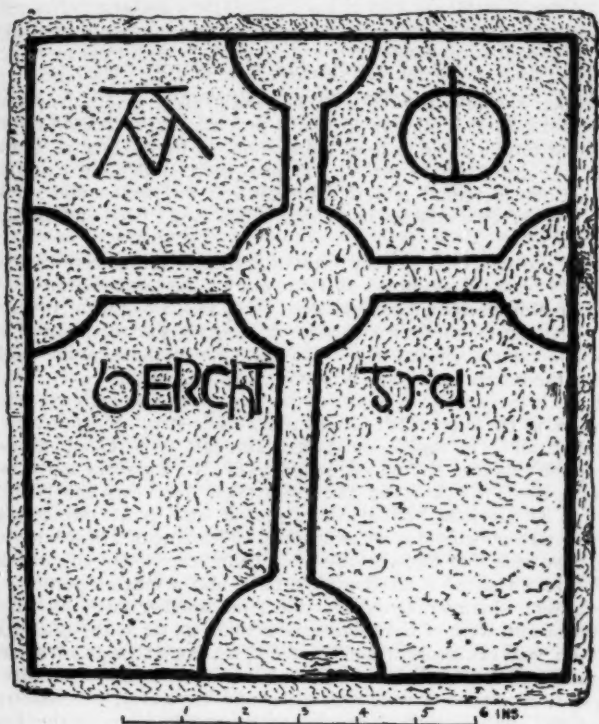
Six of these stones are preserved in public institutions. Three are in the British Museum, two are in the Black Gate Museum, Newcastle-upon-Tyne, and one is in the Cathedral Library, Durham. The recorded inscriptions are as follows :

- (1) A \mathfrak{M} and in Runes, HILDITHRYTH
- (2) HILDDIGYTH, also in Runes.
- (3) EDILUINI.
- (4) ORA PRO UERMUND ET TORTHSUID
- (5) ORATE PRO EDILUINI ORATE PRO UERMUND
ET TORTHSUID
- (6) A Ω BERCHTGVD
- (7) RANEGIEVB (?)
- (8) TE BREGUSU GUGUID

Most of, and possibly all of, these names occur in the *Liber Vita* of Durham.

* Dr. Haigh in *Notes on the History of St. Beza and St. Hilda.*

These Hartlepool stones are the best examples of a class of grave cover which is exceedingly rare. They have occurred at Wensley in Yorkshire, at Birtley and Holy Island in Northumberland, and at Glendalough and Clonmacnoise in Ireland. Their diminutive size appears to arise more from local custom than from any universal



GRAVE COVER FROM HARTLEPOOL.

(Now in the Cathedral Library, Durham.)

practice at a given period, or even from a desire to save material and labour, for examples of a similarly early date have been found of the full size of the grave, notably that at Peterborough in 1883,* and at Durham in 1891.†

Nothing remains above ground of the buildings of St. Hilda's

* *Associated Architectural Societies' Reports*, xvii., p. 283.

† *Transactions Durham and Northumberland Archaeological Society*, Vol. iv. 123.

Monastery. That its site was not far from that of the present church is shewn by the relative position of the early cemetery to it.

The existing church is a magnificent specimen of the Transitional period, and was built by the Hartlepool merchants in the time of Bishop Pudsey, *circa* 1190. It was a chapel of ease to Hart, and was granted along with it, about 1195, to the priory of Guisborough.

NORTON.

St. Mary the Virgin's Church.

In the *Durham Book of Life* we read "Here giveth Northman Earl unto Saint Cuthbert Ediscum and all that thereunto serveth and one fourth of an acre at Foregenne. And I, Ulfcytel, Osulf's son, give Northtun by metes, and with men, unto Saint Cuthbert, and all that thereunto serveth, with sac and with soken, and anyone who this perverts, may he be ashired from God's deed and from all sanctuary."

This transfer, or rather the restoration to St. Cuthbert of what had formerly been his, occurred near the end of the tenth century. We read of Norton again a century later, for it was, along with Auckland and Darlington, made a collegiate church for the reception of the Durham canons, ejected in 1083 to make way for Benedictine monks under the reforming bishop William of Saint Carileph.

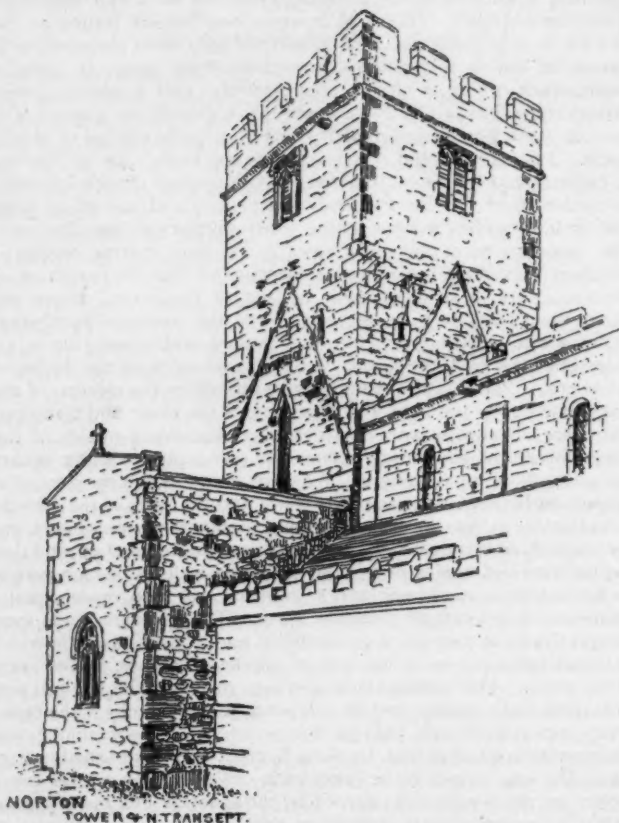
Such is the slender evidence of the existence of an early church at Norton, as far as recorded history goes. The structure itself tells us much more. It stands unrivalled amongst the remaining pre-conquest churches in the old kingdom of Northumbria as the only one of them which is on the cross plan. Whether St. Wilfrid's church at Hexham had a central tower and great transepts, or merely transept-like chapels or porches, we have no means of knowing. We have seen that Benedict Biscop's churches, though of considerable size, consisted of a chancel, a nave, and a western portico; all the others, where we can detect the plan, whether favoured with a tower or not, were of the same arrangement as far as the plan goes. Norton was decidedly ahead of them all, as it boasts of a nave, transepts, and central tower. The plan of the church as it exists at present, comprises a nave with aisles and clerestory, aisleless transepts and chancel, a south porch, and a modern vestry to the north of the chancel. The remains of the early church include almost the whole of the two transepts,* with the arches opening into them; the central tower, all except its upper stage and battlemented parapet; and portions of the walls of the nave. The nave was practically rebuilt in the Transitional period, and the chancel in the Early English period. Both have later additions and alterations. The nave was rebuilt of the same width as its predecessor, as may be seen by the walls of the clerestory; but the chancel was built rather wider,

* The north transept is substantially perfect in its early form. The southern arm was a good deal altered nearly twenty years ago. Its former appearance is seen in Blore's engraving in *Surtess' Durham*, iii., p. 199.

and so the extent of the former chancel has become obliterated. The original arches to the nave and the chancel were likewise replaced with others of Transitional date; but those opening to the transepts were retained, but were very unfortunately enlarged in their openings by the removal of the inner order of voussoirs and those portions of the jambs which supported them. This mutilation is the more to be regretted from the fact that it robs us of details that would have been invaluable in any attempt to date the work by comparison with other examples. There is, however, one curious feature in the plan which is of great significance, and the only other place where it occurs, so far as the writer's observations have gone, is Stow in Lincolnshire. This is also a cross church, with a central tower, having many parallels to Norton, though a church on altogether a grander scale, having served as the cathedral to the old see of Sیدnacerster. Its transepts and crossing arches are, as they are at Norton, its earliest parts. The central tower of the original church has been succeeded by one of the Perpendicular period, and, though of large size, is built within the remaining lower portions of the older one. The evident size of the early tower is the most striking feature of the church; and the remaining transepts show that the four arms of the cross, were, so to speak, built up against the central tower, not one of them being so wide as the square of the tower, so its external angles are to be seen rising from the ground and passing up in an unbroken line past the walls, cornices, and roofs of the limbs of the church. Thus in all the four angles formed by the meeting of the walls, whether of the nave and transepts, or the choir and transepts, which are all equally without aisles, the outstanding angles of the tower, formed of huge quoin stones, are seen, appearing like square buttresses filling up the angles. We learn from this that the great disproportion between the size of the tower and the body of the church, so noticeable in the case of some of the very earliest western towers, was also carried out in the case of those rising from the intersection, and that the unbuttressed angles, one of the distinctive features of such towers, as for instance at Bywell and Ovingham, was also made equally prominent in the case of a central tower. The Normans made their central towers to rise out of the building, and to be of the same width as the clerestories; or in the case of aisleless churches, as the limbs of the cross. The Saxons made theirs to rise from the ground, and to be practically and apparently independent of the limbs of the cross, which appear as though built up against its mass. Stow church was first erected soon after 672, by King Ecgrifrid, and was burned in 870. As all the large stones in the lower parts of the existing central tower arches are much split and calcined by the action of fire, there is good reason to suppose, apart from other considerations, that the plan of the existing church and considerable portions of it are due to its first foundation in the seventh century.

At Norton we find the same remarkable features. The square of the tower is excessively large for the scale of the other parts of the church. Its angles are to be seen rising right from the ground where they are not hidden altogether by later work. The north transept, which retains its

original walls intact, appears as though built up to the tower, and the outside width of the nave at the clerestory is within its limits. This tower is also the largest of all those of pre-conquest date in the Northern counties. It measures 20 feet 9 inches across outside. A reference to Plate iv., Vol. vii. (New Series), shows that the largest example in Northumberland is Ovingham, being 18 feet 6 inches



square. The two other towers in the County of Durham of early date are Monkwearmouth and Billingham; the former is 11 feet 9 inches, and the latter 17 feet 6 inches square.

Over the crossing arches are four openings through the walls. These communicated between the roof spaces of the church in

its original state and the interior of the tower. These openings are of considerable size, being 2 feet in width, and 7 feet in total height. They have triangular heads and chamfered impost stones which go right through the walls, being flush externally but having a projection inside. Above them was a floor, and but little above this again are two openings in each face of the tower, above the original roof lines, and so are open to the day. These were originally only 6 inches wide, but splayed within. They have semi-circular heads, cut in each case from one stone. A little higher up are indications of a second floor, above which the tower is of fifteenth century date. The old roof lines show that the roofs were of an excessively steep pitch, quite sixty degrees. The roof grooves are visible on all four faces, and are filled in with small stones flush to the wall surface. On the east side the lines of the lower roof of Early English date are visible, and below this again is the existing lead roof of the same pitch as that of the fifteenth century. So far as we know Norton has not yielded a specimen of pre-conquest carving, either monumental or otherwise.

BILLINGHAM.

St. Cuthbert's Church.

Billingham is first mentioned by Symeon of Durham, who says in speaking of Bishop Egred, who filled the see of Lindisfarne from 830 to 845: "Furthermore the celebrated Bishop Egred, having built a church at a place called Gainford, dedicated it to St. Cuthbert. He built also Billingham in Heort-ernyse, and two other villis, Ilcliff and Wilegecliff, on the south side of the river Tees, which he gave to St. Cuthbert, for the support of his servants. Also Wudecestre, and Hwittingeham, and Ewdulfigaham, and Egwilingeham, were formerly the property of St. Cuthbert, by the gift of King Ceolwulf."*

Ælla King of Deira seized Billingham along with other places, and deprived the church of them. Subsequently Bishop Cutheard granted a lease of it to Ælfred son of Birit-ulfric. In a battle on the Tyne at Corbridge, in 923, Ælfred was slain, and the Danes gained possession of the greater part of the estates of the Church which lay on the eastern side of the county, including Billingham in Hartness. So things remained until the conquest, when the church at Durham regained its possessions in great measure, and Billingham went back to St. Cuthbert.

The church consists of a nave with aisles and clerestory, a modern chancel, a south porch, and a western tower. The interest of the building centres in the tower. (Plate i.) In date it may belong to the church built under Bishop Egred, but whatever date may be assigned to the tower, it is clear that it has been preceded by an earlier church on the site, though not necessarily built of stone. This is proved by the occurrence of a number of pieces of sculptured cross

* "*Historia Regum*" sub anno, 866.

shafts built into the walls of the tower. There are no less than six of these to be seen on the south side, and a careful examination from a scaffold would no doubt reveal many more. They occur at different levels, some being near the ground, and others in the upper stage, which shows that the monumental sculptured crosses on the site were collected and used indiscriminately when the tower was raised. The elevation is broken by two strings, which are merely plain projecting bands of stone unmoulded. Three stages are passed before the lower of these strings is reached. The lowest stage opens to the nave by a tall narrow round-headed doorway, with a plain arch and chamfered impost stones. A modern light has been cut through the south wall and the area vaulted with a groined vault on chamfered ribs, through which a hole is cut to give access to the upper parts. The second stage has a narrow loop light on the western side, and had formerly an opening to the nave, as at Ovingham. The third stage has a large window on the south side. This is treated architecturally with a band of strip work to the jambs and round the extrados of the arch. It is connected with the opening by projecting impost stones. Immediately above this window occurs the first string-course. The fourth, or principal stage, is of loftier proportions than the other three. It has a large two light window in each face. These are all treated with stripwork to jambs and arches. The composition is subdivided, having two round headed openings, between which is the monolithic mid-wall shaft as described at other places. In the spandril formed by the strips over the arch and the inner openings, is a pierced hole in each case. These are circular in three instances, but the southern one is cut into the form of an eight-rayed star figure, or an octofoil with pointed terminations. The view inside the belfry stage is a very fine and interesting one. The four two-light windows afford an abundance of light, so that the rude masonry and archaic details can be seen to the greatest advantage. The string-course above the belfry stage, and the walling, cornice, and embattled parapet above it, appear to belong to the fifteenth century.

The nave exhibits two fine arcades of Transitional date; but it is clear that these are insertions in the old walls, and the extreme narrowness of this part of the church as compared with its great loftiness, stamps it at once as being contemporary with the tower. Besides the portions of cross shafts built into the tower, other fragments have been found. One of these exhibits two seated figures, in which the knees are treated in a conspicuous and unusual manner.

Talismans.

III.

BY J. LEWIS ANDRÉ, F.S.A.

In the early ages of Christianity, and in the medieval period, the THREE KINGS, or Magi, who visited the Infant Saviour, were held in the highest veneration, and there was no event connected with the history of our Lord which was more frequently represented by early artists than the adoration of Him by the three mysterious visitants. They were associated with magical observances from an early date, as they were often considered astrologers by old authors, as they were by the Anglo-Saxon Bishop Ælfric. Their names were usually reported as *Jasper*, *Melchior*, and *Baltasar*, but not invariably so. Sir John Mandeville says, "The Greeks call them *Galgathe*, *Malgalathe*, and *Seraphie*, and the Jews call them in Hebrew *Appelino*, *Amerrius*, and *Damasus*.* Albertus Magnus is in favour of the last of these appellations, whilst Bishop Patrick furnishes us with a fourth series, *Ator*, *Sator*, and *Peratoras*. Their aid was invoked not only in diseases, but against a variety of other troubles and dangers. *Henslow's Diary*, of Elizabethan date, says, "To know wher a thinge is that is stolen, Take vergine waxe and write upon it + Jasper, + Melchior, + Balthasar +, and put yt under head to whom the goode pertayneth and he shall knowe in his slepe wher the thinge is become."† F. Thiers states that "the ignorance of some clerics in times past" even placed the names of the Magi "in some rituals as a charm against the falling sickness," and he gives the following from that of Chartres of the year 1500:

Gasper fert myrrhum, thus Melchior, Baltasar aurum.
Hæc tria qui secum portabit nomina regum,
Solvitur à morbo Christi pietate caduco.

This form was inscribed on a ring found at Dunwich, and in the *Pathway of Health* it is directed to be made with the blood of the sick person, and hung as an amulet round his neck.

Thiers also states, "one is cured of headaches and fevers, one is preserved from dangers by the way, sudden death, sorcery and witchcraft, by carrying on one's body an image which represents the adoration of the same kings with their names inscribed, with *orate pro nobis nunc et in hora mortis*," and the same author relates that in 1679 he found one of these images enclosed in a brass phylactery (reliquary?) hung round the neck of a little boy.

Their names on a talisman fastened under the hams prevented a person from becoming weary in walking, and a garter so inscribed to prevent cramp is now in the British Museum.

* *Early Travels in Palestine*, p. 163.

† Brand, *Pop. Ant.*, vol. iii., p. 258.

Rings with the three names were great favourites, and were sometimes especially mentioned in wills, as in that of Sir John Foxle, dated Nov. 5th, 1378, which says, "Item lego domino Abbati de Waltham unam annulum aureum grossum cum uno saphiro infixam et nominibus trium regem sculpto in eodem annulo.*" A ring found at Coventry Park had these names and the legend, *Wulnera quinque Dei sunt medicina mei, pia crux et passio Xpi sunt medicina michi Jasper, Melchior, Baltasar ananyaspta tetragrammaton.*† Another, found at Horsington, Somerset, of fourteenth century date, was exhibited at the Society of Antiquaries, April 15th, 1880. The fine jewelled brooch already mentioned as belonging to Col. Campbell also bears these mystic names, as do many other articles, such as sword hilts and drinking horns.

Barnaby Googe relates that on Twelfth Night a king was chosen and raised up aloft to the ceiling,

"Who taking chalke in hande

Goth make n crosse on ebery beame and rafters as they stande,

Great force and powre haue they agaynst all injurings and harmes,

Of cursed devils, sprites, and bugges, of conjurings and charmes."

The "bugges" in this case meaning bugbears.

Thiers says that on the night of the Epiphany it was a superstitious custom "to write with one's blood the names of the kings Gasper, Melchior, and Baltazar, looking upwards at one's self in a mirror, and to believe that one will see what he will do at the hour of death, and in what manner he will die."‡

Occasionally a quaint piece of legendary lore is embodied in a talisman, as seen in the following, which is to be worn hung from the neck, and is a preservative against fever or jaundice. "When Jesus saw the cross where His body was placed, His flesh trembled and His blood was stirred up; the Jews said to Him, 'We believe that you are afraid, or that fever possesses you.' Jesus said, 'I am not afraid, neither am I possessed by fever.' This is F. Thiers' French form of a similar legend prescribed as a cure by Blagrave, who lived in the middle of the seventeenth century, and it is said that Marsden found a similar version in use in Sumatra.

Another legend forms part of a cure for a fever, and runs as follows—"Ante portum Jerusalem, sedebat sanctus Petrus et ecce supervenit dominus Jesus, et ait illi, Quid hic jaces Petre? Cui respondit, Domine jaceo mala febre. Ait illi Jesus, Surge Petre et dimitte hanc malam febrem. Qui surgens recepta sanitae secutus est eum, et Petrus ait, Obsecro te Domine et bone Jesu ut quicumque

* *Arch. Journal*, vol. xv., p. 270.

† *Ibid.*, p. 270. A ring from the Londesborough Collection, of the fourteenth or early fifteenth century date, was inscribed with these names, and "in God is a r," the latter words Mr. Jones suggests, "implying God is a remedy." See *Finger Ring Lore*, p. 143.

‡ Thiers, vol. i., p. 304.

hæc verba devote dixerit febris ei nocere non possit. Ait illi Jesus, Fiat sicut petisti.* Mr. Black gives the following English rendering of the above, which he says is frequently worn in Lancashire sewn inside the waistcoat or stays, over the left breast. In this case the cure of the toothache is expected, as it, and not fever, is mentioned, "Ass Sant Petter sat at the geates of Jerusalem, our Blessed Lord and Seavour Jesus Crist pased by and seyde, What eleth thee? hee sead, Lord my teeth ecketh, He sead, arise and follow Me and thy teeth shall never ecke, Eney mour, Fiat + Fiat + Fiat."†

A cure for smallpox, relates the following concerning S. Nicasius, a martyr, whose feast was kept on Oct. 11th, in the Sarum use. "S. Nicaise had the smallpox, and he asked the Lord to preserve whoever carried his name, inscribed, 'O St. Nicaise! thou illustrious bishop and martyr, pray for me a sinner, and defend me by thine intercession from this disease. Amen.'"

Jewish talismans against the devil and his associates have been already noticed. Aubrey, quoting from White Kennett, says of SOLOMON'S PENTANGLE: "This figure, when it is delineated on the body of a man, it is pretended to touch and point out the five places wherein our Saviour was wounded. And, therefore, there was an old superstitious conceit that this figure was a *fuga demonium*, the devils were afraid of it."‡ Against all but *incubi* and *succubi*, the power of holy names and signs extends according to Sinistrarius.

Brand quotes from Henry, an historical writer early in the last century, a passage to the effect that to help the Scotch women when they had a difficult labour, girdles were kept "till very lately," in many families in the Highlands. They were impressed with several magical figures, and the ceremony of binding them about the waist was accomplished with words and gestures, which showed the custom to have been of great antiquity. § The goddess Minerva was invoked as late as the seventh century of the Christian era, by women who required help in spinning and in dyeing; and as the protectress of women in childbed, she appears to have been prayed to in the early days of the Church, as the practice was severely condemned by ecclesiastical authorities. In the middle ages S. Margaret took the place of the heathen goddess, and was considered the helper of women in labour,|| and rings with the likeness of the saint, accompanied with a cheering motto, were often used as talismans in such cases.

As there were talismans to help the bringing of a man into life, there were others to hinder his leaving it too quickly. S. Christopher's image on a brooch or ring was worn for this purpose; the saint was also invoked against drowning, and his image was therefore painted on vessels. The early Christians carried medals of Alexander the Great for a similar purpose, and S. Chrysostom asks indignantly, "What shall be said of those who avail themselves of

* Thiers, vol. i., p. 478.

† *Folk Medicine*, p. 77.

‡ Aubrey, *Remaines of Gentilism, &c.*, p. 51, ed. *Folk Lore*.

§ Brand, *Pop. Ant.*, vol. ii., p. 67.

|| See the Inventory of Lund Cathedral in the present number of the *Reliquary*, p. 46.

charms and ligatures, and who bind round their heads and feet the images of Alexander the Macedonian?"* To avoid bad luck images in jet were considered peculiarly efficacious, and to procure good fortune in fishing, the *Sanctus* from the mass was to be written on virgin parchment and worn on the person, according to F. Thiers, who also provides a form to be used to enable a person to open a lock without a key; in short there appears to have been a talisman or charm for every purpose. Respecting one for making invulnerable, Mr. Thoms relates a story to the effect that in 1678 a Jew once presented himself before Duke Albrecht of Saxony, and offered him a charm (knop) engraved with rare signs and characters, which should render him invulnerable. The duke determined to try it, had the Jew led out into the field, with his charm hanging round his neck, and then drew his sword, and at the first thrust he ran the Jew through. Nor did better fortune attend the Indians of Big Foot's band who fought against the United States in 1891, and who trusted for protection to their talismanic "ghost shirts."

S. Agatha was tortured with burning coals, and thus became the protectress from fire. A writer in 1561 says, "They be superstitious who put holiness in S. Agatha's letters for burning houses," and in Barnaby Googe we read that—

"S. Agatha defendes thy house from fire and fearfull flame,
But when it burns in armour all doth Florian quench the same."

Popish Kingdoms, p. 38.

A curious legend relates that after the death of S. Agatha a tablet was mysteriously placed at her tomb, with the following inscription:—MENTEM SANCTAM SPONTANEAM; HONOREM DEO; ET PATRIÆ LIBERATIONEM, words which became a talisman against fire, and which have been found inscribed on encaustic tiles at Malvern and Shrewsbury; they also appear as a charm of fifteenth century date. The practice of bearing her veil in procession as a talisman whenever there is an eruption of Mount Etna is still kept up in Sicily. S. Florian was, no doubt, considered a protector from fire on account of the legend that he extinguished a conflagration by throwing an ewer of water upon it.

The noun "preservative" is defined in ordinary dictionaries of the present day as "that which preserves," but formerly, as with the almost identical French word, it signified that "which preserveth or defendeth from sickness," the meaning given in a little book called *An English Exposition*, published in 1680, and such a defence generally took a talismanic form. Occasionally proper medical remedies were combined with superstitious ones, and Thiers mentions an instance in which the patient was to take a dose of senna in a cup of an oval, oblong, or square form, and upon which the first letters of the alphabet were written. Sometimes talismans for the cure of diseases were let out for hire, as an advertisement *temp. Anne*

shows by offering the loan of a necklace to cure fits in children at the rate of ten shillings for eight days.*

In concluding these remarks, it may be observed that many of the talismans here recorded show the great power which the mysterious theory of "sympathy" possessed in former times. Its use in medicine is well known, and probably to its influence may be attributed the strange practice of building houses or castles, etc., in the form of certain objects, such as stars, triangles, fetterlocks, or gridirons. May not this custom have prevailed with the idea of forming talismans of the buildings themselves? May it not have been thought that the Trinity would protect a monastery built in the form of a triangle, or that S. Laurence would show his "sympathy" in favour of those who built a convent and palace in the form of the instrument by which he received his death?

APPENDIX.

A few Talismanic remedies are here given, which could not be conveniently introduced into the body of these remarks.

Ague.—For the cure of ague, it is said, in *Folk Medicine*, that in Hampshire the patient has to make three crosses with chalk on the back of the kitchen chimney, that in the centre being larger than the other two, and as the fire-smoke blackens them so will the ague disappear.

Apoplexy.—In Turkish medical practice a sovereign cure for apoplexy is to encircle the head with a parchment strip painted with the signs of the zodiac.

Coic.—Marcellus, in the fourth century, says that to escape it one should put on the left shoe first, and wear a gold leaf on which is thrice repeated 'L. M. O. R. I. A.,*' and Alexander Traillianus mentions a ring on which, to preserve from this complaint, was written the letter N and the words, "Flee Flee Ho Ho Bile the lark was searching."

Cramp.—Rings possessed of healing power were called *virtuosus*, and were especial favourites for curing cramp; those hallowed by the English monarchs were widely known and used upon the Continent in the sixteenth century. In Queen Anne's time the horns of the stag-beetle were considered a talisman against cramp if worn in a ring.

Fever.—Majolus says that it was sometimes a practice to cure persons of fever by writing on three unconsecrated hosts *Qualis est Pater, etc.*, and giving them to the patient to eat. Brand furnishes the following, which he states to be from a book in his library:—

"For fever wryt thys wordys on a lorell lef ' + Ysmael + Ysmael adjuro vos per angelum ut seponetur iste homo N,' and lay thys lef under hys heat that he wete not thereof, and let hym ete letuse oft and drynk ipe seed smal grownden in a morter and temper yt with ale.

* See Ashton's *Social Life in the Reign of Queen Anne*, p. 9.

Ophthalmia.—To cure this the Greek letters P A written on a paper and tied with flax round the neck was considered a remedy.

S. Anthony's Fire.—Rings of gold, especially those inscribed with magical words, were believed to be most efficacious in curing S. Anthony's fire.

Toothache.—These words written on paper, and carried on the person, charmed it away, *Strigiles, Salcesque, dentatæ dentium dolorem personatæ*.

Worms.—For these the following passage from the Psalms is to be hung from the neck:—*Dum appropriant super me nocentes ut edant carnes meas, ipsi infirmati sunt et ceciderunt*.

Some Lincolnshire Bell Customs.

BY FLORENCE PEACOCK.

THE following notes on the various customs and usages which have obtained, or still remain in Lincolnshire are intended as a kind of supplement to the article which appeared in the *Reliquary* for July, 1893, entitled "Some Lincolnshire Bell Customs."

It must be understood that when a custom is spoken of as still existing in the county it must only be taken as implying that it did exist at the time the note concerning it was made; each year old practices are being given up, knowingly and of intention in many cases, in others the hurry and bustle of modern life is slowly but surely covering up and hiding with the lichen of decay and forgetfulness what has been handed down for centuries from generation to generation by the simpler scale of a less complex civilization than ours has become. The writer will be very grateful to anyone who will point out to her cases in which the customs she speaks of as now existing have already passed into oblivion. To avoid needless repetition the facts mentioned in the former paper already alluded to are not given here.

There was a tradition that when "Great Tom of Lincoln" was recast in the Minster yard in January, 1610-11, the citizens, in order to make the tone of the bell purer, threw into the mass of molten metal much silver in the form of tankards, spoons, and other valuable objects, but that this is merely a fable was clearly demonstrated in 1834, when, on account of its being cracked, the bell was once again re-cast, and before it was melted a piece of the metal was assayed, and the proportion of silver in it found to be very small.

There is, or rather was, another belief current about "Great Tom," and that was to the effect that so loud was the sound made by tolling him that it used to turn all the milk sour for some miles round the Cathedral. "As loud as Great Tom" passed into a proverb. It is strange that the belief that silver improves the tone of bells should be such a wide-spread one; we find it existing in

most of the countries of Europe, in spite of the experiment of adding a quantity of this metal to bell metal having been so often tried unsuccessfully. Any appreciable quantity of silver has always been found to injure the tone of bells.

The writer was once gravely informed that the reason the bells of St. Martin's-in-the-Fields, London, are so wonderfully sweet and clear in sound is because Nell Gwynn insisted upon having a quantity of silver thrown into the metal when it was fusing. There are similar stories about nearly all bells that are considered to be in any way remarkable for pureness of tone.



SMALL HAND-BELL, FOUND IN BOTTESFORD CHURCH, LINCOLNSHIRE.

Sacring bells were to be found in all churches before the Reformation. They were rung to warn people that the Elevation of the Host was about to take place. We do not quite distinguish between this bell and the Sanctus Bell; they seem in some cases to be the same, and in others separate.

A small Sacring bell was discovered in Bottesford Church during the restoration of the building in 1870. When the plaster was taken from the west end of the southern aisle, one of the stones of the wall was found to be merely loosely placed in position, not built firmly in like the others. It was removed, and the bell was seen behind it in a hole evidently made in the masonry for its reception. This bell is

now in the possession of the Society of Antiquaries,* and is figured in the accompanying illustration, for the use of which we are indebted to the Society. The small Bottesford hand-bell may be conveniently compared with another bell, generally similar in character, from Pickering in Yorkshire. The Pickering bell was used latterly



SMALL HAND-BELL FROM PICKERING, YORKSHIRE.

by the town crier of that place as the crier's bell. It is now the property of the Duchy of Lancaster.†

There was formerly a small bell at Hemswell named the Agnus Bell. It may, perhaps, have been so called by reason of its being rung at the Elevation, which was immediately followed by the singing

* *Proceedings of the Society of Antiquaries*, 2nd series, vol. 5, p. 24.

† It will be found fully described in *Proceedings of the Society of Antiquaries*, Second Series, vol. ii., p. 69. We are also indebted to the Society for the loan of this illustration as well.

of the *Agnus Dei*. The following mention of it is interesting: "Itm one agnus bell gone owtt of the foresayd church, no man knoweth how año dome a thowssand five hundrethe three schore and fowre."^{*}

In many of the Lincolnshire Churches, bells and other objects of interest were returned in 1566 as lost or missing, and no reasonable explanation of their being so is given. There can be but little doubt that many of them were secretly taken, and carefully put away in some safe place by people who hoped that the use of them might one day be restored. Most likely they got destroyed in after years by the descendants of those who had piously undertaken the charge of them. Under Glenthworth there is an entry which seems to point to this as its explanation: "A handbell—gone we cannot tell howe the same yeare" (1565).[†] It seems to have been a common thing to turn these small sacring bells into mortars; we find this was done at Hemswell in 1566: "ij hande belles—sold to Robert Aestroppe one of the sayd churchwardens to make a mortar off."[‡] Queen Elizabeth ascended the throne on November 17th, 1558, St. Hugh's Day, and there are many entries to be found in churchwardens' accounts for ringing the bells upon that day, after this date. At Kirton-in-Lindsey there is the following statement in 1581: "Item for mending the belles aganste Sant Hew day viij^d."; and then again in 1597: "Item vpon Sante Hue daye viij^d." There is another entry in the Kirton-in-Lindsey accounts that is interesting, though of later date. We find in 1630: "Item bestowed of the ringers in ayle for Joye of the younge Prince xij^d." This was for ringing the bells on the birth of Charles II. In reading of these loyal payments one is reminded of an inscription upon the first bell at Witham-on-the-Hill, which evinces a very different state of mind.

"TWAS NOT TO PROSPER PRIDE OR HATE
WILLIAM AUGUSTUS JOHNSON GAVE ME;
BUT PEACE AND JOY TO CELEBRATE,
AND CALL TO PRAYER TO HEAV'N TO SAVE YE:
THEN KEEP THE TERMS AND E'ER REMEMBER
MAY 29TH YE MUST NOT RING:
NOR YET THE 5TH OF EACH NOVEMBER
NOR ON THE CROWNING OF A KING.§

The harvest bell does not seem to have ever been very common in this county, but it was rung at Barrow-on-Humber in the eighteenth century very early in the morning, almost before daylight, and then again in the evening. In some parishes, it used, in former times, to be the custom to ring a bell at eight o'clock as a signal that people might then begin to glean. In the Louth churchwardens' accounts we find the following allusion to this custom in 1556: "To william east for knyllng the bell in harvest for gathering of the pescodes iiij^d."

^{*} *Peacock's Church Furniture*, p. 103.

[†] *Ibid.*, p. 85. [‡] *Ibid.*, p. 103.

§ *English Bells and Bell Lore*, 1888, T. North, c. 16, p. 191.

It was, and I believe still is, the custom in some places to ring a bell, or the bells, in case of fire, to call people from a distance to help in extinguishing it; in some parishes, to show with more certainty what the reason was, the bells were jangled instead of being rung, no doubt a much more certain way of attracting attention.

The early morning bell seems to have been almost universal before the Reformation. It was rung at S. Mary's, Stamford, at four o'clock until 1825; and at Burgh and one or two other places it was sounded in this century; the hours there were five o'clock in summer and six in winter. At Louth it was known as "The getting up Bell," and was rung between sixty and seventy years ago. The first bell at Horncastle has an inscription upon it which seems as if it bore reference to this use:

LECTUM FUGE DISCUTE SOMNUM,

and there can be but little doubt that it is also alluded to on the third bell at Friskney, which bears on it:

LABOREM SIGNO ET REQUIEM.

A mid-day bell was rung in certain villages, and is still to be heard at Epworth and Belton among other places. At Belton there is a most interesting octagonal font; it bears upon one of its sides the sculpture of a ringer, who is chiming two bells. At Gedney Hill it is the custom to ring a bell at the conclusion of each service, whether on Sundays or weekdays; and until comparatively lately the use at Louth was to ring the third bell after morning and evening service each Sunday; this went by the name of the "Leaving off Bell."

Advent was celebrated in many of the Lincolnshire parishes by the ringing of bells, usually, but not invariably, in the evening, the reason for this being that with the exception of Sundays the ringers were no doubt at work during the day, and therefore it could only be done after the labours of the day were ended. On St. Thomas's Day the bells were often rung; this was the case at Wragby till 1877, for on that day the churchwardens distributed a dole of bread and meat to various poor people. Christmas Day was ushered in at Kirton-in-Lindsey by the sound of the bells, and in 1630 we find in the churchwardens' accounts:

"It' given to the Ringers at Christenmasse day at morne xij^d."

At South Kelsey, I believe the bells are still rung at five o'clock on Christmas Day morning. During Lent, and upon Good Friday, the bells were, and are still rung at a variety of times and in many different ways. On Easter Sunday, too, there seems always to have been great divergence as to the custom of bell-ringing. At Mavis Enderby, it was usual to ring at daybreak upon that great festival of the Church.

At Messingham it used to be the practice, if there were to be no service on a Saint's day, to begin at eleven o'clock and ring the bells for half-an-hour. I do not know when this custom became obsolete.

In pre-Reformation times, the Passing bell, instead of being rung

as it is now after death, was sounded when a person was supposed to be at the point of death, in order that the people hearing it might be enabled to pray for a soul so soon to be beyond human help, and where naught but prayer might avail it anything. After the spirit had returned unto Him who gave it, the Soul bell was tolled, so that again, when all was over, the living might pray for the repose of the dead. This Soul bell was also rung at stated intervals after the death, at the month's end, the three months' end, and so on. Surtees alludes to this in the ballad of "*Sir John le Spring*"—

"Pray for the soul of Sir John le Spring :
When the black monks sing, and the chantry bells ring.
Pray for the sprite of the murdered knight,
Pray for the rest of Sir John le Spring.

"And aye the mass-priest sings his song,
And patters many a prayer,
And the chantry bell tolls loud and long ;
And aye the lamp burns there."

The Passing Bell, no longer indeed a true "passing" bell, is universally heard all over the county after a death has taken place. It is generally, but not always, the tenor bell that is tolled. It would be almost impossible to give an account of the various ways in which this custom has come down to us. There are between seventy and eighty different manners in Lincolnshire alone, of indicating the sex and age of the departed, for whom the knell is being sounded. Some few bells have inscriptions on them showing that they were meant to be thus used as the Passing or Soul Bell.

The third bell at Brant Broughton bears on it :

"Beg ye of God your soul to save,
Before we call you to the grave."

The Banns Peal is yet heard in many churches. This is a peal rung after the publication, or "asking," of the banns of marriage. It is usually chimed on the first Sunday that the banns are "put up," after the morning service ; but this is by no means the universal practice. At Lavington and Long Bennington, and several other villages, it is rung on the first and third Sundays, in others on the third alone, as at Cotes Magna, and varies yet again at Elsham and Searby, where it is given on all the three Sundays.

At North Kelsey a peal is, or was until lately, rung on the Monday after the publication of the banns. At Stroxon, a use prevailed that may be found elsewhere, but of which I know no other instance. Until comparatively recently there was only one bell, and on the occasion of a wedding it was the custom for three men to beat a peal on it with hammers. It was called "The Three Bell Peal." In some parishes, it was usual in the eighteenth and the beginning of the nineteenth century to ring a peal very early on the morning of the

day after a wedding. It was retained at Mumby until recently, and, I believe, has been known within the last twenty years at Scotter. Peals at baptism, though not unknown, were, so far as I can discover, very uncommon in Lincolnshire; there is one rung at Searby, however, for ten minutes after each baptism.

The Curfew is yet to be heard in some places, the usual hour for it being eight o'clock; but at All Saints', Stamford, it is not rung until nine. At Louth, Market Rasen, Horncastle, and some other places, the day of the month is given by tolling at the end of the ringing.

It is the general practice to sound the tenor as the Sermon Bell. At Winterton, the treble bell is rung at the end of the sermon if there is to be the Celebration afterwards.

There seems to be some evidence that in Lincolnshire it was feared James II. might succeed in forcing on the Church of England those ancient forms and ceremonies which she had, to some extent, abandoned; this is borne out by the following inscription upon the bells at Glenthams, the date of which is 1687:

1. "The names of the Churchwardens."
2. "Labour overcometh all things."
3. "Let Glenthams ever be happy."
4. "Prosperity to the Church of England as in law Established."

This fourth bell is a significant presage of the revolution which took place in the following year. There is a somewhat similar sentiment on one of the bells at Scotter—

"Floreat Ecclesia Anglicana 1692"

but in this case the language is less emphatic, doubtless because James II. was then no longer ruling in England.

Chichester.

Withyham.

Some Eighteenth Century Sussex Notes.

THESE notes, written in a beautiful, clerkly handwriting of the middle of the eighteenth century, recently passed by purchase into the hands of the Editor. There is nothing to show who the writer was, except his handwriting, and, so far, this has not been identified. That he was a Sussex clergyman seems almost certain, and that he was of an observant and scholarly disposition, is evident from the notes. They are written on eighteen pages of paper, $6\frac{1}{2}$ by $8\frac{1}{4}$ inches, carrying various paper marks, the most noticeable of which is a large mark, about 4 by 3 inches, showing a figure of Britannia with a crowned lion rampant to the right, bearing a sheaf of arrows in his left paw, all "lodged" within a fence, with a gate in front. At the upper part of the device are the words: PRO PATRIA. Another mark shews the royal initials G. R. below a crown. On the seventh page is inserted a small Sepia drawing of "Brighthamston" church, 5 inches

by about $2\frac{1}{2}$ inches, which is reproduced on a slightly smaller scale to fit the size of our pages. Rather more than three of the pages are occupied with a vocabulary of Sussex words. These have been compared with the Rev. Chancellor Parish's well-known *Dictionary of the Sussex Dialect*. A letter "P" has been added in those cases where the same word occurs in Mr. Parish's book with the same significance assigned to it here, or "P. var.," when the meaning is somewhat different. In a few cases the same identical explanation is given in the same words. This would seem to indicate that the vocabulary in these notes is the original nucleus of the list of Sussex words, which, augmented by later workers, finally found its consummation in Mr. Parish's admirable book.

In several places quotations from printed works have been transcribed by the compiler of these notes. Such quotations have been omitted in print, but every entry which seems to be original on the part of the writer, and some which perhaps are not original—though the source from which they are derived has not been given—are reprinted word for word.

On two sides of a detached sheet occurs an account of Clayton church, near Brighton. This will be given at the end in full. A few footnotes have been added to the notes where it seemed desirable to do so, but otherwise they have been left to speak for themselves. It is only a matter for regret that there are not more of them, for it will be seen that they contain a good many odd scraps of information.

SUSSEX.

Chichester.

March the 14. Anno 1728 dy'd in Chichester two Male Twins, within ten Minutes of each other, Aged 95 Years, four Months and odd Days.

Withyam.

In the Church of Withyam, On Charles Earl of Dorset, writ by Mr. Pope.

Dorset, the Grace of Courts, the Muse's Pride,
Patron of Arts, and Judge of Nature, dy'd !
The Scourge of Pride, tho' sanctify'd or great,
Of Fops in Learning, and of Knaves in State :
Yet soft his Nature, tho' severe his Lay,
His Anger moral, and his Wisdom gay.
Blest Satyrst ! who touch'd the mean so true,
As show'd, Vice had his Hate and Pity too.
Blest Courtier ! who could King and Country please,
Yet sacred keep his Friendships, and his Ease.
Blest Peer ! his great Forefathers ev'ry Grace
Reflecting, and reflected in his Race ;
Where other Buckhursts, other Dorsets shine,
And Patriots still, or Poets, deck the Line.

Charles Sackvil ; Earl of Dorset and Middlesex, Knight of the most Noble Order of the Garter, &c., died at the Bath, Jan. 29, 1705, and was buried in this Church on Feb. the 17 following.

Lewes.

On the 24 of October 1734. In the Morning about 50 minutes after three o'clock, In Lewes they had two strong shocks of an Earthquake, the first lasted near a minute; and on a general calculation from all informations, within twenty miles along the sea-coast, it was felt at the same time and manner.

This is the same which was perceived at Portsmouth, & through most part of the County of Southampton.*

Hurst-Green.

On the 11th of June, 1724, there happen'd a very strange Tempest at Hurst-Green, about 10 of the Clock in the Forenoon, the Clouds began to gather, and appear'd very thick at 12, the Wind being S.E., but the dark weather was N.W., and made its Way against the Wind; about one it thunder'd and lighten'd very much and was dark all around: Then it began to Rain great Drops, though but slightly; this was follow'd by a Wind, and a driving Rain like a Mist, for a small Time, the Thunder and Lightning increasing in the mean while, and seeming to be almost over their Heads; about this Time there fell Hail-stones of surprizing Bigness, and of several Shapes; some were broad like a Shilling, but thick in the Middle and jagged; it pour'd down to that Degree, that it was believed the like was never seen since the Time of Moses in Egypt; and it continu'd Raining and Hailing in that extraordinary Manner for two Hours, insomuch that this Place being a Level with Rising Grounds to it every Way, The Water ran down the Street, which is broad like a River, & forc'd it self all Manner of Ways with great Violence, and for about 3 Miles in Length, and a Mile and Halfe in Breadth, the Hail hath destroy'd all the Wheat, Barley, Pease, Oats, & about 17 or 18 Hop-Gardens, in one Orchard was no less than an hundred Bushels of Apples beat off the Trees, a Gentleman living in a good old Seat, had his Windows so broke and his House so batter'd, especially the Front towards the Weather, that the Maids being frightened fell into Fits, his Hop-yard was also destroy'd as was all his Corn upon the ground, as though the Ears thereof had been cut with Knives or Scissars. A Tempest so destructive in so short a space of Time, is the Discourse and Wonder of all People in those Parts.

* There are two references to this earthquake in the *Gentleman's Magazine* for 1734, as follow:—Friday 22. [October]. About 1 o'Clock in the Morning an Earthquake was felt in all Parts of the Town of Portsmouth and 3 or 4 Miles about the Country, particularly at Milton. A Captain in one of his Majesty's Ships in the Harbour, declar'd he felt it on Board his Ship, not in Shocks, but a Trembling for the Space of a Minute.—*Gentleman's Magazine* 1734, p. 571.

October 25

The Earthquake, which by Mistake was mentioned to be on the 22^d past, was perceived about 1 o'Clock in the Morning of the 25th, at Portsmouth and thro' most parts of Hampshire; and at 50 Minutes after three, two strong Shocks were felt at Lewes in Sussex, and within 20 Miles along the Sea-Coast.—*Ibid.*, p. 625.

At Bexhill, on Tuesday Night, being the 20th of May, 1729, about nine o'Clock, a terrible and surprizing Storm of Thunder and Lightning, accompanied with a Whirl-wind, arose out of the Sea, and came on Shoar there, and blew down part of a Barn, and part of a House call'd Rucholt, a Farm of George Nailor's, Esq.; and also a House and Barn at Sidley-Green, and then came over, between Col. Pelham's House at Crowhurst, and Mr. Spiller's near Battel; blew down a great Barn, and part of a House of S^r Thomas Webster's; thence went to a Farm call'd Marli, another House of S^r Thomas Webster's and passed thro' a Wood of his, and destroy'd all the Timber thereof: From thence to the upper part of Selscomb-Street, and blew down two Houses, thence to the House of William Bishop, Esq.; and there blew down several of his Chimneys, and almost all his Out-houses and Garden Walls, with five Barns, and the Parsonage-Barn near Selscomb Church, tore all Mr. Bishop's Timber to Pieces, to his Damage more than 500*l*. From thence the Wirlwind passed over the Road, and blew down several Barns. Seven Barns and two houses it blew down in Ewhurst. From thence it went to Semsted a Farm of John Ladd's, Esq.; and blew down the Waggon house, and passed over the Farm house, and Stript it of its Covering, and blew down the Great Barn which stood within a Rod of it. From thence it went into a great Wood of his called Church Wood, and passed through about twenty Rods broad, and so through his Brook-Woods, and either shiver'd to Pieces, or tore up by the Roots 170 odd of the finest growing Timber Trees that ever was seen, and what is more remarkable, the under Wood which is pretty high was not otherwise damaged than by the Fall of the Timber and the Tops thereof. The Fields of part of the Estate are furrowed by the Trees and Tops which have been blown thither and Lifted up in the Air, and carried afterwards 20 Rods distance from thence. The Wirlwind went over the Marsh and blew down several Capsons and Gates and Carried them quite away; and passed over by Benenden in Kent, and so to Headcorn in the same County ravaging all before it. It is Remarkable that this Wirlwind did not Last above three Minutes; but was attended with a terrible Noise, and a Continual Flame of Fire, and smell of Sulphur, and its observable, that the damage done was in no part a quarter of a Mile broad.

[Then follow quotations relating to Warbleton, Horsham, Nordinam, Ticehurst, Lewes, Ripe, Lewes Downs, and Berwick, taken from various printed works.]

On January the 8th, 1738, about Eight in the Morning at Chichester, was a most violent Storm of Wind at S.W. and veer'd to every Point between that and W.S.W. which did great Damage to the Cathedral and several Houses in that City, and Blow'd down many Barns, and Trees in Abundance.

[Here occurs a quotation from Stow's *Annals*, p. 287, relative to Winchelsea.]

Hoadley Church.

At the West end of Hoadley Church, against the Wall on the South side of the Steeple, is plac'd a Tablet of white Marble, Inscribe;

Beneath Lyeth the Body of the Rev^d M^r William Griffith, Vic^r of this Parish, who departed this Life the 4th Day of March, 1720. Aged 67. years.

And also the Body of his Son William, by Anne his Wife, who was buryed March the 28th. 1696. in the 6th year of his Age.

And also the Body of Gainor his Daughter, by Anne his Wife, who was buryed March the 23. 1697. in the 11th year of her Age.

Below on a small Shield is Gules, three Lions ramp^t or, quarter'd with Azure three Dolphins nayant, embowed Argent.

The Crest is on a Wreath, a Lion rampant, Or.



THE OLD PARISH CHURCH, BRIGHTON, circa 1750.

Hoadley.

At the North side of the East end of Hoadley* Church-yard stands an Alter Tomb, whose Ledger or Top-Stone hath the following Inscription;

HERE is Interred the Body of EDWARD GAINSFORD, late of COWDEN in the COUNTY of KENT, Gent. who departed this Life, Dec^r 22: 1734. Aged 63.

And Also JANE Wife of the said EDWARD GAINSFORD, who departed this Life April 14. 1731. aged 61.

Brighthamston.

At the North-East end of the Church-yard of Brighthamston,† stands an Alter Tomb, whose Ledger, or Top-stone is Inscribe,

Here Lieth y^e Body of Richard Masters, Gent. Who departed this life. March y^e 27th MDCCXXII. Aged 77 years.

Here Also lieth Alice his Wife, who Died May y^e 25th, 1696. Aged 56 Years.

* i.e., West Hothly.

† i.e., Brighthelmstone, now generally known by its abbreviated name of Brighton.

On the South side of the Tomb is Carv'd a Shield bearing a Lion rampant holding in its Paws, a Rose branch slip'd.

Chichester.

A Storm of Thunder, Lightning, and Hail happen'd near Chichester, about the 2^d of July 1748. which did a prodigious deal of Damage; the Hailstones were very large, and of various Shapes, which cut off the Ears of the Corn as if it was done with a Hook; some Farmers have suffered five or six hundred Pounds Damage, & some quite ruined; some had their Windows broke to the value of 4 or 5 Pounds. Fowls had their Feathers stripped off by the Hailstones, and the Ducks were buried in the Dirt. There has not been such a Storm in the Memory of the oldest Man living, though it was not general, only here and there.

[Then occurs a quotation from Prynne *Aurum Reginae*, p. 80, relating to Chichester, *temp.* Edward IV.]

Broadwater.

On the 9th of December, 1734. Dyed at Broadwater near Stenning, John Burnet, aged 109 Years. He had had 6 Wives, three of whom he Marry'd and buried since he entered into the 101st year of his Age.

October the 8th. 1737. Dy'd at Leers, Mr. Henry Morgan, Aged 105 years, and 6 Months.

[Then follows a quotation relating to an echo heard at Shipley, from Harris's *Technical Lexicon* under the word 'Echo'; and also a quotation (*Merc. Rust*, Edit. 1685, p. 138 and p. 142), relating to the See of Chichester, and to the desecration of the cathedral church by the Puritans.]

Ashburnham.

October the 15th, 1743. The Honourable Bertram Ashburnham, Esq; lately deceased, did bequeath by his Will to the Clerk of the Parish Church of Ashburnham, and his Successors for ever, the Watch of King Charles the First, which he had in his Pocket at the time of his Death, and likewise the Shirt he then wore, which has some Drops of Blood on it, and which are deposited in the Vestry of the said Church.*

Fiddleworth.

On Tuesday the 4th of June 1745. Robert Chalcroft of Fiddleworth, had a Sow farrowed a Pig, which had part of two Bodies, two Tails, two Polls, four Ears, one Head, two Eyes, one Mouth, one Tongue, and eight Legs.

Seaford.

In March 1739. Died at Seaford one Mrs. Jobbin, aged 107 years, who had been kept for above twenty years by the Parish.

[Then follow some short quotations relating to 'Lavent River,' 'Angleton' (*i.e.*, Hangleton, near Shoreham), Hastings, Winchelsea, and Dimsdale Forest.]

Midhurst.

On June the 3rd 1747. at Midhurst was a violent Storm of Thunder and Lightning, attended with a Shower of Rain which lasted three Hours: It fill'd the River to such a Degree, that it carried away the Bridge; the Church-yard and Church were

* These are now preserved at Ashburnham House.

Arun River.

Arundel.

overflowed with water some Feet deep, which has not been known before in the Memory of Man ; the Damage it has done to the Corn is incredible ; Mr. Carshal had several Sheep drown'd in the River Arun, and his Servant was kill'd by a Flash of Lightning as he was attending them : Mr. Marston, a Grocer at Arundel, was also struck dead. In short, the Town was so greatly terrify'd that it is past Description.

(To be continued.)

The Old Municipal Corporations of Ireland.

IN 1835 a Royal Commission, which had been entrusted with the duty of inquiring into the state of the Municipal Corporations in Ireland, presented a first Report. This, by command of the King, was ordered to be presented to both houses of Parliament, and was in due course printed as a Blue Book.*

We propose to give, in a series of short papers, a brief summary of the information regarding the Irish Municipal Corporations at that time existing, or which were reported by the Commission to have become extinct. It will be seen that the Commission has placed on record in the Report, a good deal of curious and valuable matter which would, otherwise, before now have been forgotten, and lost.

The contents of the Report are arranged according to the Circuits of the Judges, beginning with the Corporations within the Southern Circuit. These we give below in the order in which they occur in the Report.

SOUTHERN CIRCUIT.

BALTIMORE, co. Cork.

Incorporated: 25th March, 1613 (James I.).

Corporation to consist of: "A sovereign, 12 burgesses, and a commonalty." The sovereign and burgesses to return two members to Parliament.

At the time of the Commission: No trace of the corporation, but a Water Bailiff was appointed by the lord of the manor (Lord Carbery).

BANDON BRIDGE, co. Cork.

Incorporated: 13th March, 1613-14 (James I.).

Style: "The Provost, Free Burgesses, and Commonalty of the Borough of Bandon Bridge." It consisted of a Provost, 12 Burgesses, and an unlimited number of freemen.

At the time of the Commission: Actual number of freemen was 204, of whom 78 resided in the borough.

* It is entitled: "The First Report of the Commissioners appointed to inquire into the Municipal Corporations in Ireland. Presented to both houses of Parliament by command of his Majesty. London, 1835, etc." A copy will be found in the British Museum among the parliamentary papers, being vol. 27 of those of the year 1835. It should be said that information as to Dublin, etc., precedes the account of the Corporations in the Southern Circuit, but we intend to deal with that separately at a later period.

CASTLE MARTYR, CO. Cork.

Incorporated: 28th July, 1675 (Charles II.), as: "The Borough and Town of Castle Martyr."

Style: "The Portreeve, Bailiff, and Burgesses of the Borough and Town of Castle Martyr."*

CHARLEVILLE, CO. Cork.

Incorporated: 29th May, 1672 (Charles II.), to consist of a Sovereign, 2 Bailiffs, 12 Burgesses, and Freemen.

Style: "The Sovereign, Bailiffs, and Burgesses of the Borough of Charleville."

At the time of the Commission: "Only one freeman, who is not a burgess, living."

CLOUGHNAKILTY, CO. Cork.

Incorporated: 5th May, 1613 (James I.).

Style: "The Sovereign, Free Burgesses, and Commonalty of the Borough of Cloughnakilty."

At the time of the Commission: "consists of one sovereign, and any number of burgesses, varying from thirteen to twenty-four. At present there are eighteen."

CITY OF CORK.

The Commissioners report that the earliest charter extant is one of Henry III. (3rd Jan., 26th year of reign); it is enrolled in Chancery (Rot. Pat. 13 Car. II. p. 4. m. 28). The chief officer is styled in it the "Provost," also that there are several late charters; and that one of 1317 appears to be the first in which the "Mayor" is named. It re-leases certain benefits to "the Mayor and Bailiffs and Commonalty of the city of Cork."

A charter, 11th March, 28th Henry VIII., grants that the Mayor may have a sword carried before him, and that the sword-bearer shall wear a particular cap, which the Commissioners report "is still observed."

A charter, 10th March, 6th James I., grants to the city that it shall hereafter be a free city, and incorporates it as:

"The Mayor, Sheriffs, and Commonalty of the City of Cork," which the Commissioners say "is their present style." They add that the same Charter also grants that "all lands extending for three miles from the walls shall be measured and marked out by Commissioners named, and thenceforth shall be a distinct county to be called 'The County of the City of Cork.'"

DONERAILE, CO. Cork.

A charter granted 30th March, 1639 (Charles I.), which created the Manor, but no municipal corporation.

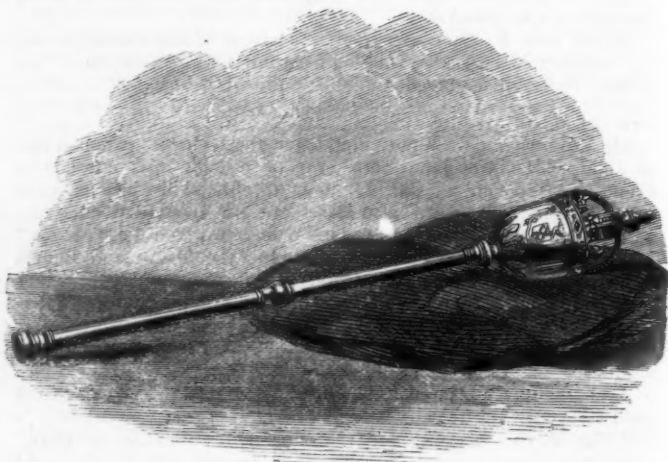
Doneraile returned two members to Parliament.

* The mace formerly belonging to the corporation of Castle Martyr has been described by Mr. Robert Day, F.S.A., in the *Journal of the Royal Society of Antiquaries of Ireland*, Vol. IX. (Fourth Series), p. 302, where illustrations of it and of the borough seal are given. The mace is of the reign of James II.

DUNGARVAN, co. Waterford.

Originally incorporated at a very early period, as in an Act of Parliament, held at Wexford, 3 Edward IV., set forth in charter of James I. a corporation was recognised as existing, called: "The Portreeve and Commons of the Town of Dungarvan." The Commissioners say that the first charter which they "have been able to find" is one of 9th January, 1609-10 (James I.), in which the style of the Corporation is: "The Sovereign, Brethren, and Free Burgesses of the Borough of Dungarvan." Another charter, 15th April, 1689 (James II.), is on record, but the Commissioners state that the Corporation became extinct "at a very remote period."

They further report that they "examined one gentleman of very great age, a native of the town, who stated that he had never known, or conversed with any person, who recollected the existence of a corporation, or of any corporate officer in the town."



THE KINSALE MACE.

(Now belonging to the Corporation of Margate.)

KILMALLOCK, co. Limerick.

Corporation, if not by prescription, is recognised by a charter of Edward III. and others.

Existing governing charter, 10th January, 27th Elizabeth.

Style: "The Sovereign and Burgesses of the Town of Kilmallock."

KINSALE, co. Cork.

Corporation by prescription. A number of charters.

Existing Style: "The Sovereign, Burgesses, and Commonalty of the Town of Kinsale."

The Commissioners state that in the charters of Elizabeth, James I., and James II. the style was: "The Sovereign and Commons of the Town of Kinsale," and that "the present style" was first used in the charter of Charles I., and was repeated in that of George I. (8th March, 1721). They also add that in writs or Parliamentary summonses and estreats or fines of various dates (48 Edward III., 18 Richard II., 28 Henry VI., 2 Elizabeth), various styles as: "Sovereign and Bailiffs," "Provost and Bailiffs," and "Sovereign and Provosts," are used. The Register Book of the Corporation of Kinsale (1652 to 1800) was printed by the late Dr. R. Caulfield in 1879. The Corporation is, we believe, now extinct. The Mace of the borough passed into the hands of the late Sir George Bowyer, by whom it was given, in 1865, to the corporation of Margate in Kent. It is roughly represented in the accompanying illustration, and is of the reign of George II.

LISMORE, co. Waterford.

"The Borough of Lismore."

The Commissioners say that a "charter appears to have been procured by Sir Richard Boyle, first Earl of Cork, with a view to establishing a corporation in the town; but whether he ever acted upon it, or there was at any time a corporation in existence in the town, is not now known."

MALLOW, co. Cork.

"Borough of Mallow."

The Commissioners say that Mallow "is not now a corporate town, nor could we discover any evidence that a corporation had ever actually existed in it. A charter, however, is found enrolled in the Rolls Office of the 27th February, 10 James I., incorporating the 'Borough of Mallow,' and purporting to create a corporation, to consist of a provost, twelve free burgesses, and a commonalty styled: 'The Provost, Free Burgesses, and Commonalty of the Borough of Mallow.'"

MIDDLETON, co. Cork.

The Commissioners report that it was incorporated 2nd January, 22 Car. II., by a charter which granted to Sir St. John Broderick that certain lands—his estate—should be a manor, called "The Manor of Middleton." It further granted that the castle, town, and lands of Castle Redmond and Carraby, part of the manor, should be a free borough, and the corporation styled: "The Borough and Town of Middleton," the corporation to consist of one Sovereign, two Bailiffs, and twelve Burgesses.

The Commissioners further state that this corporation was still kept up, but had no duties to perform.

RATHCORMAC, co. Cork.

The Commissioners report that no corporation was created by the charter (33 Car. II.), which gave the right of electing two members of Parliament.

TALLAGH or TALLOW, co. Waterford.

Incorporated: 1 May, 1612-13 (James I.).

Style: "The Suffraigne, Free Burgesses, and Commonalty of the Borough of Tallagh."

The Commissioners add that the only trace of the existence of any corporation is a deed in the archives of the Duke of Devonshire, dated 8th July, 1630, which bears the corporation seal. It presents three persons to the then Earl of Cork for one of them to be chosen Sovereign.

YOUGHAL, co. Cork.

A corporation by prescription. Several early charters. In 1374-5 a charter makes grants to the "Sovereign, Bailiffs, and good men of the town of Youghill."

"Present Style: The Mayor, Bailiffs, Burgesses, and Commonalty of the Town of Youghal.'

(The End of the Southern Circuit.)

Testamenta Antiqua.

III.

THE WILL OF JOHN LOWE, S.T.P., BISHOP OF ROCHESTER.

BY W. H. ST. JOHN HOPE, M.A.

JOHN LOWE, S.T.P., the testator,* was appointed by a papal bull, dated August 7th, 1433, to the bishoprick of St. Asaph, although a license had been granted to the chapter of that church on April 26th, to elect a successor to Robert of Lancaster, the late bishop, who had died a month previously. Bishop Lowe's appointment appears to have been acquiesced in by the king, for he received the temporalities of the see on the 17th of October, and the spiritualities four days later, and was consecrated on November 1st in the same year. By another papal bull, dated April 2nd, 1444, Bishop Lowe was translated to the see of Rochester, and on June 14th of that year he received the spiritualities and temporalities of his new see both from the archbishop, as well as from the king. On account of age and increasing infirmity he afterwards desired to resign his see, and on June 5th, 1465, Edward IV. wrote to the pope on the subject, and recommended Thomas Rotherham, or Scot (afterwards eventually archbishop of York), as his successor. Bishop Lowe, however, died bishop of Rochester on September 30th, 1467, and was buried, according to the directions contained in his will, in the tomb he had prepared for himself in his cathedral church, on the north side of the quire,

* John Lowe was an Austin Friar at Droitwich, and became prior of the Austin Friars of London before 1422.

nearly opposite to the bishop's throne, before the golden image of St. Andrew.

The tomb stood originally against the north side of a screen shutting off the north-eastern transept,* but was removed in or about 1872, by Sir G. G. Scott, to one of the arches opening into the eastern aisle of the same transept, where it now stands north and south against the back of an eighteenth century monument. An ancient landmark in the topography of the cathedral church was thus unnecessarily done away with. The monument is a plain altar tomb without any effigy, inscribed round the upper edge:

**Miserere . deus . anime . f† . Iohannis . lōwe . Epis-
copi | Credo † videre † bona † domini † in † terra †
uivencium † | Sancti . Andrea . et . Augustine . Orate
pro . nobis.**

On the old east end are two blank shields. The long (north) side has a row of seven shields, of which six are inscribed:

ibc | est | amor | meus | deo | grās

and the last bears the bishop's arms: (*argent*) on a bend (*azure*), *three wolves' heads erased (of the field)*. On the old west end is an angel holding a large shield of the bishop's arms with the curious addition in the sinister chief of a *saltire (gules) charged with an escallop (or)*, the arms of the see. On the base of the tomb are scrolls bearing in ribbon black letter:

**Quam † breve † spacium bec . mundi . gloria . ut .
Umbra . hominis . sunt . eius | gaudia.**

The bishop's will is as follows:

In dei nomine Amen. In festo assumptionis beate marie virginis Anno domini Millesimo CCCC lx^{mo} tercio Ego frater Johannes Lowe Roffensis dei permissione Episcopus sanus mente et corpore incolumis grates deo sub manu propria stabo et condo testamentum meum in hunc modum.

Inprimis ut moris boni christiani lego animum meum deo salvatori et corpus meum deo salvatori et corpus meum sepeliendum coram ymagine aurata sancti Andree ex opposito sedis episcopalis in ecclesia mea Cathedrali de Rochestria ex parte boriali in choro in tumba aliquantum elevata ad expensas meas constructa et construenda.

Item lego ecclesie mee Roffensi ad maiorem securitatem eorum et noticiam aliorum quorumcumque non oporteat quod jam deliberati sunt eis monachis totam illam sectam rubiorum vestimentorum de panno aureo leonum et leporum cum xj capis et ceteris ejusdem secte preter sexaginta quatuor marcas quas eciam remisit et dedi eis quod

* See plan in Thorpe's *Customale Roffense*, p. 174. Plates XLVI. and XLVII. in the same work (p. 215) represent the side and ends of the tomb.

† i.e., fratris.

deliberabantur michi de firma ecclesie de ffrendesbery alias autem centum libras in quibus hodie michi de eadem firma tenentur non remitto eis sed retineo aut michi solvendas aut executoribus meis pro successore meo in parte solucionis implementorum meorum.

Item lego eis pulcrum calicem meum cum historijs festorum Christi in pede et xij apostolis in patena operatis precij viginti duarum marcarum.

Item lego ecclesie Christi Cantuariensi decem marcas pro capa choralis emendanda nisi ante mortem meam satisfecero eis de capa honesta hujus autem testamenti mei executores et ultime voluntatis mee dispositores de omnibus bonis meis legatis et non legatis exceptis hijs que in Codicello vocato nigro libro de papiro expressa sunt ubi specificavi ea que dedi et deliberavi infra ordinem meum et extra tam secularibus quam regularibus nec reponenda in aliquo testamento meo.

Hos inquam constituo et ordino executores videlicet Dominum Thomam Kemp Londoñ Episcopum Johannem Clerk de Wrotham Baronem de Scaccario domini Regis Willelmum Alisaundir Magistrum Willelmum Petir Johannem Cherymañ Ricardum Burlton et Johannem Lowe servitorem meum ac fratrem Willelmum Sherwey cum fratre Roberto Gyffart si habeant licenciam provincialis Supervisoris constituo dominum Thomam Bourgchief Cantuar Archiepiscopum magistrum Johannem Lowe Roffeñ Archidiaconum magistrum Thomam Candoꝝ officialem et Edmundum Chartesey.

In isto codicello continetur pars dispositionis ultime voluntatis Reverendi patris et domini Johannis dei gracia Roffensis Episcopi videlicet in primis voluit Reverendissimus in Christo pater et dominus dominus Thomas dei gracia Cantuariensis Archiepiscopus pro cordiali affectione et favore testatori et executorum suorum haberet ciphum suum deauratum vocatum Gobletum cum armis bone memorie domini Johannis Stafford quondam Cantuariensis Archiepiscopi.

Item voluit et legavit cuilibet familiari suo scutifero manenti in domo et familia die mortis sue xxxiij solidos quatuor denarios.

Item cuilibet valecto xxvj. s. viij. denarios.

Item cuilibet garcioni xs. et alijs pagettis et pueris juxta dispositionem executorum suorum.

Item voluit et legavit Johanni Lowe consanguineo suo et servitori xx^{li} libras in pecunijs vel valorem de quo fit contentus.

Probatum fuit suprascriptum testamentum una cum codicello apud Lamethix xxj die mensis Novembris Anno domini M^oCCCC lxxvij^{mo} ac approbatum etc. Et commissa fuit administracio omnium et singulorum bonorum et debitorum dicti domini defuncti Willelmo Alisaundre Magistro Willelmo Petyr Johanni Cheryman Ricardo Burlton et Johanni Lowe executoribus in dicto testamento etc. de bene et fideliter administrando etc. ac de pleno et fideli Inventario omnium et singulorum bonorum et debitorum etc. citra festum Purificacionis beate Marie virginis proximo etc. ac de pleno compoto etc. jurat. etc. Reservata potestate &c. D.

Reg. Godyn (1463—8), f. 263.

Notes on the Cathedral Churches of Sweden.

BY T. M. FALLOW, M.A., F.S.A.

II.

LUND.

The Cathedral Church of St. Lawrence.

LUND, the ancient *Londinum Danorum*, or "London of the Danes," is situated in the south-west of the mainland of Sweden, within the district of Skåne, which until the middle of the seventeenth century formed an integral portion of the kingdom of Denmark. Lund is a city of remote antiquity, and it is traditionally said to have been a place of considerable importance, even before the introduction of Christianity into Scandinavia.* Fabulous stories are told of its vast size in the days of Paganism, and the population is said to have reached, at one time in the Pagan era, a total of no less than 200,000 persons. Without accepting such an estimate as anything else than an enormous exaggeration, there still seems no reason to doubt that in very early times Lund was a place of considerable size. It was natural, therefore, that it should be chosen as the see of a bishop. At first Skåne formed part of the diocese of Roskilde, but in the eleventh century it was detached from that diocese, and two bishoprics were founded in it, one at a place called Dalby, and the other at Lund. The first of these, after the brief episcopate of a single bishop, was absorbed in that of Lund, which in 1104 was made an archbishopric, with the other Scandinavian sees suffragan to it. At rather later periods the sees of Norway and Sweden were detached from the ecclesiastical province of Lund, which, however, continued to be the metropolitan see of Denmark until the Reformation. As such, its cathedral church became one of the stateliest and richest of the minsters of the north. The city of Lund, too, was often the residence of the Kings of Denmark, and both city and cathedral flourished during the middle ages with no small amount of prosperity. The Reformation, however, dealt to both alike what nearly proved to be their death-blow. The city dwindled to the dimensions of a mere village, with less than a thousand inhabitants, and the cathedral, as a consequence of this, suffered from neglect, as well as from the loss of its revenues. The gradual revival of Lund dates from the foundation of the University there, at the end of the seventeenth century, but, even now, Lund is only a second or third-rate provincial town, with a population of only some 12,000 inhabitants.

The cathedral is, of course, the chief building in Lund. It was

* The *Rhyming Chronicle* has the couplet relating to Lund and its neighbour Skånor (now a small village):

"Den tid Christus lod sig föde.
Stod Lund og Skånor i fagerste gröde."

That is: "At the time when Christ vouchsafed to be born, Lund and Skånor were in the height of prosperity."

originally founded by bishop Eginus, an Englishman, in the latter part of the eleventh century. The plan is that of a Romanesque church, in the form of a Latin cross, the east end of the choir terminating in an apse. The nave alone has side aisles; they are separated from the central aisle by a series of massive rectangular columns, which almost partake of the character of detached portions of the wall. The blind arches borne by these columns are each broken into two smaller arches with a central shaft or pier, much after the manner common in triforium arcades in many of the greater English churches of the Norman period. There is, however, no triforium at Lund,



LUND CATHEDRAL, FROM THE NORTH-EAST.

(From a photograph by A. Lindahl, Stockholm).*

and the clerestory is only meagre in character compared with the rest of the work. The central aisle of the nave is double the height and double the width of the side aisles. The transepts and crossing, with the choir and apse, are raised considerably above the level of the floor of the nave, from which they are reached by a flight of seventeen steps. Beneath them is the crypt, or as it is locally called, the "kraftskyrka," which is one of the most notable features of the cathedral. Neither the choir or transepts have side aisles, nor is there an ambulatory or "koromgång" round the apse. At the west end of the nave there are two square towers with pyramidal roofs, but they are modern, although they represent ancient towers in that position, now demolished.

The cathedral suffered from a disastrous fire in 1234, after which a considerable portion had to be reconstructed, and an evidence of the Transitional style then followed may still be observed in the

* It should have been stated that the photograph of the interior of Linköping Cathedral in the last number of the *Reliquary* (Plate viii.) was by Hr. C. F. Lindberg, Stockholm.

interior roof of the central aisle of the nave, which supplanted the earlier cross-vaulting there.* Later periods also left their mark on the history of the church. At the beginning of the sixteenth century archbishop Birger Gunnersen summoned a Dutch architect, Adam Van Buren by name, from Holland, to superintend the work then in progress in the crypt and other parts of the church, and the work then done necessarily followed the fashion of that period. The crypt was erected between 1123-1131 by archbishop Asker, and it is co-extensive with the whole of the church east of the nave. The vaulting and superstructure are supported by twenty-four massive pillars. It is said to have fallen into a bad condition, when archbishop Gunnersen set to work to restore it, under the guidance of Adam Van Buren. There is a well in it under the north transept, the carved stonework of which dates from that restoration. The archbishop died in 1519, and was buried in the crypt beneath a fine tomb, which still remains. Attached to one of the piers of the crypt are carved the figures, traditionally known as those of a giant Finn, his wife, and child. The legend relating to them is scarcely worth repeating here, but will be found fully told by Mr. Horace Marryat, in his book *One Year in Sweden*.†

The upper choir of the church appears to have been erected in 1145-6, by which time a considerable portion of the nave had also been completed.‡ The dimensions of the church, as given by *Baudeker*, differ but little from those given elsewhere, and are as follows: length of church 263 feet, width across the transepts 118 feet, height 70 feet. Mr. Murray gives the dimensions of the crypt as: length 126 feet, width 36 feet, height 14 feet.§

At the period of the Reformation, and in fact until some sixty years ago, Lund cathedral was a building which, having been originally built in the Romanesque style, bore evidence of alterations and additions of each successive period, and told its long and varied history, written by the finger of time on its stones. It is to be deplored that it does this no longer. In the year 1833 the idea of subjecting the church to the process of a "thorough restoration" was mooted, and being taken up with no lack of zeal, was presently carried out with the most disastrous results. The restoration of the church was at first entrusted to the skill of the late Professor Brunius, who was at the time professor of Greek in the University of Lund, and who had evinced great interest in the subject of early ecclesiastical architecture. The inevitable result followed. Everything of a date subsequent to the Romanesque period, or which did not commend itself to the professor as being "correct," was swept away to the moles and to the bats, and the church at length emerged from the ordeal another building, its interest nearly gone, and the greater part of its history obliterated. It will not be amiss to quote here what an observant writer like Mr. Horace

* Hildebrand: *Den Kyrkliga Konsten*, p. 43.

† London, 1862, John Murray, vol. i., p. 42.

‡ *Den Kyrkliga Konsten*, p. 31.

§ *Hand-book for Travellers in Sweden* (edition 1871), p. 92.

Marryat, who visited the church in 1860, soon after the work was completed, thought of Professor Brunius's performance. He wrote as follows: * "The church is built in the form of a Latin cross, with aisle and rounded apse; a flight of seventeen steps leads to the transept; by two more you gain the choir; and then, by an ascent of three you reach the high altar. The proportions of the building are grand. In the transepts are four altar recesses, high arched, supported by lofty columns, resting on figures symbolical of the evangelists. In two of these recesses stand seven-branched brazen candelabras of the thirteenth century,† surmounted by crowns and resting on the uncouth monsters of the Apocalypse; while on a third appears the image of St. Lawrence, gridiron in hand.

"In early times the cathedral of Lund had the privilege of sanctuary: a round stone inserted in the pavement of the choir marks the spot from which no man, however great his crime, could be removed by force.

"Every carving of the round-arch period, 'Rund-bågsstil,' as it is here termed, has been tenderly cared for by the director of the works, Professor Brunius; but the restoration has been carried out without plan, and the whole is as unfinished as the giant Finn himself could have wished. Great credit is due to the learned professor for his love of this early period; but here all praise ends, and much blame ensues; so engrossed has he been by the style of its early founders, he has literally caused the cathedral to be swept of all objects of later date—altars, carvings, and epitaphia—entirely destroying the character of the building, now bare and naked as a parish barn. The choir of St. Lawrence was, previous to 1833, divided from the nave—cathedral fashion—by a fine old organ and screen of white alabaster and black marble (1572), bearing the busts of Frederik II. of Denmark and his queen Sophia: this Brunius caused to be recklessly torn down and hewn to pieces, and the richly carved stalls of the thirteenth century‡ have also been removed by his orders. Few monuments of ancient date remain, for the church of Lund, though much esteemed for its sanctity, was never chosen by kings as a place of sepulture."

In 1868 Professor Brunius was succeeded by Dr. Zettervall as director of the restoration, and although Dr. Zettervall is probably more capable as an architect than the professor was, the later "restoration" has been of even more drastic and mischievous a character than that which preceded it. The result is altogether a huge disaster, whether viewed from an archæological or from an artistic point of view. The first thing Dr. Zettervall set to work upon was to undo Professor Brunius's work, and to renew almost the whole edifice. The two western towers and the west front have been wholly rebuilt from designs by the architect, and the following criticism of them by an unbiased witness (who seems to

* *One Year in Sweden*, vol. i., p. 45.

† They are really of a much later date.

‡ They are really much later.

have thought they were original, or at any rate modern copies of what went before) speaks for itself. Major Heales says of the towers that :

"On the exterior they are simply square in plan, without buttress or other projection to relieve their bareness, and they are horizontally divided into many little stories, little diversified : consequently they



LUND CATHEDRAL. THE INTERIOR, LOOKING EAST.

(From a photograph by Lina Jonn, Lund).

are deficient as much in beauty as in dignity. They flank the west bay of the nave, but do not now (at all events) open to it. The west portal of the nave is deeply recessed and shafted : but monotonous."*

So "thorough" has the process of restoration been during the last sixty years, that scarcely any part of the ancient work has escaped.

* *The Architecture of the Churches of Denmark*, p. 15.

A sum which is probably not very far short of £100,000 has been expended in doing the mischief. Fortunately, disastrous as both the restorations have been, they have not quite destroyed the whole interest of the cathedral, and it still retains, too, some of its ancient fittings, including the beautiful choir stalls, seventy-seven in number, which, having been banished to the crypt, are now arranged east of the altar, round the apse. (Plate II.)

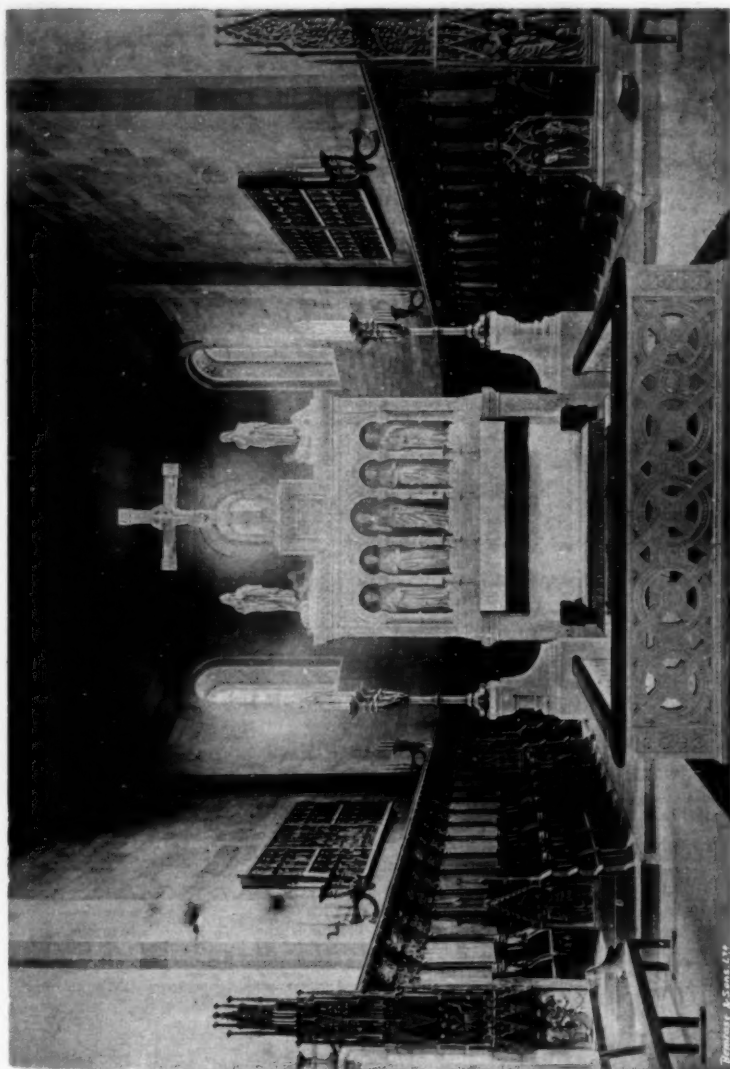
A description of the cathedral as it then was, was compiled in the middle of last century, by Johan Corylander. This description, edited by Hr: Martin Weibull, was printed in 1884 by the local archaeological society, and from it is taken the illustration of the cathedral from the south as it appeared in 1754. The drawing is only a crude one, and does not give much detail, but it shows enough of the church to indicate what a very picturesque and attractive building it was before its restorations in the present century. That illustration may be usefully compared with those of the church as it appears at the present time.

From the appendices to Corylander's book the following inventories, have been taken. They will all be read with interest; particularly the inventory of the relics, in which more than a passing connection with our own country may be noted.

THE RELICS IN LUND CATHEDRAL.*

1. iii. crucifixes inlaid with precious stones, and in the middle-sized crucifix are fastened ii. pieces of the cross of Christ.
2. The great crucifix is inlaid with precious stones, and in it is fastened a piece of the pillar at which Christ was scourged.
3. In the least crucifix, wrought of gold, are fastened divers precious stones, of the gift of Margaret, Queen of Denmark, Norway, and Sweden.
4. A part of Christ's crown of thorns, set within a gilt crown.
5. Monstrances of crystal. In which are a piece of the cross on which St. Peter was crucified; also a piece of the rib of St. Matthew. Also St. Philip's arm, etc.
6. A great monstrance of crystal, harnessed with silver, in which are divers portions of saints.
7. A shrine of silver in which are [some] of the clothes of the Virgin Mary.
8. A little monstrance of silver gilt, in which are divers bones of saints.
9. A long monstrance of crystal inlaid with silver and gilt, standing upon four feet: in which are bones of apostles.
10. A round box of silver and gilt; wherein is some of the earth from Christ's grave.

* Appendix II., p. 99. The Inventory is headed: "The chief of the holy things which belonged to Lund Church in Skåne are here briefly enumerated, although others are recorded in the original."



LUND CATHEDRAL.

(THE APSE WITH CHOIR STALLS ARRANGED ROUND IT.)

LINA JONN, PHOTO. LUND

11. An arm of silver, in whose hand is a round ball with a crucifix upon it, wherein is a piece of the arm of St. Knud, king and martyr, who did found, erect, and endow this great church of Lund.

12. A great shrine of silver and gilt, and with divers kinds of beasts engraved on the outside. Within it are divers bones of St. Gregory, of St. Bartholomew, of St. Christopher, and of Mary Magdalene.

13. A great silver image, having a small box in the hand, which belonged to archbishop Peter Lycke,* and was given to him by Philip [? Henry] king of England. In the same small box are some bones of St. Sigfred archbishop, who was once Bishop of Wexö, and converted the whole kingdom of Sweden, and a great part of Denmark, to the Christian faith.

14. A great silver head with a crown upon it, and hair of silver, within which head is the whole of St. Lawrence's head, who was king of England (!).

15. A little silver head with a mitre† engraved, wherein are bones of St. Clement. Item of St. Thomas, archbishop of Canterbury.

16. A little silver box, on the top of which are engraved ii. heads, wherein are a piece of the manger of Christ, some bones of Martin, bishop. Item of Pope St. Clement.

17. A silver hand, gilt, in which are some of the fingers of St. Clement.

18. Another silver hand, which has a pen between the fingers; [wherein] are a piece of the fingers of St. Brigitte,‡ and of Mary Magdalene.

19. A round small box of crystal, etc.

20. A little silver image, holding a *boegs* and *beger* in the hand.

21. A shrine of ivory adorned with birds and beasts, wherein is a piece of the stone upon which Christ rested when He fasted. Also a piece of wood from the garden of Eden.||

22. Also a small ivory box gilded above and beneath, with the xii. apostles engraved round it. Of the gift of the Bishop of Bergen, Herr Aslaciuss ¶

23. Also vii. other small ivory boxes in which are various [relics] etc.

24. A little silver crucifix that belonged to a crucifix of tree, of the gift of Hans Klingenberg, in which is a piece of the stone on which Christ rested when He sweated the bloody sweat.

* Consecrated bishop of Ribe in 1409, from whence he was translated to Lund, where he was archbishop from 1418 to 1436; the King intended was probably Henry IV., whose daughter Philippa was married to Erik of Pomerania, King of Denmark and Norway.

† Literally: an episcopal hatband—'it biskopelig hatteband.'

‡ i.e., St. Brita of Sweden, not the better known St. Bridget of Kildare.

§ The inventory is in Old Swedish. A few words, the meaning of which I do not know, and which I cannot find in any dictionary, are retained in their original form, but are printed in italics. This remark also applies to the two kinds of cloth called "tubin" and "multum," mentioned in the inventory of 1754.

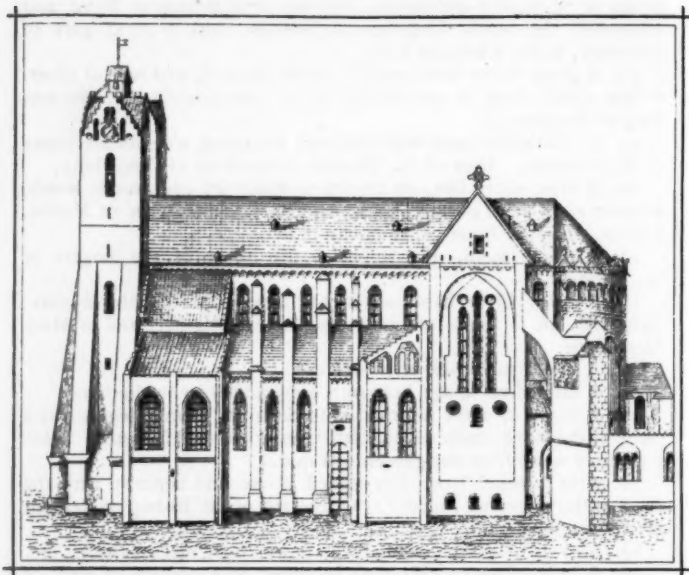
|| Literally: Paradise.

¶ Aslak Bolt, bishop of Bergen in Norway from 1408 to 1430, when he was translated to the archbishopric of Trondhjem. He died in 1449.

25. An ivory tooth hanging beneath the great crucifix within the church, and nigh to it an *egh* of ivory with St. Knud's hair.

26. iii. great shrines, which are used to be borne about the town of Lund on three biers upon the great Prayer days, and on the great Litany day : standing in a high place by the archbishop's sacristy, on the north side in the high choir.

27. A monstrance of beryl, whose body is of gold ; of the gift of the king of Denmark and Norway, king Ole,* in which are divers holy things.



LUND CATHEDRAL, SOUTH VIEW, 1756.†

28. A little silver crucifix, of the gift of Boetius Sommer.

29. A great silver image of St. Lawrence, of the gift of Christina of Glathaxe, in which are divers bones of saints.

30. St. Canute the king and martyr's silver and gilt image, in which are a limb, and a hand of the same St. Knud.

31. St. Barbara's silver image.

32. Besides the ordinary Indulgences, the church of Lund hath

* Probably King Olaf Haakonsson who reigned from 1381 to 1387.

† Copied from the engraving in Corylander's *Berättelse om Lunds Domkyrka*, printed at Lund in 1884.

Indulgences for vii. years, which Pope Boniface the ninth granted to those who devoutly visit the church.

33. Also Indulgences for 200 days, which Pope Eugene IV. ordained.

34. Also 25 years indulgence, which 25 years and their Indulgence King Christian * aforetime obtained at the Court of Rome, in the year of Jubilee, 1475.

35. The church's Indulgences for 2220 days. Item 2 years *poenitentis*.

INVENTORY OF GOODS, LUND CATHEDRAL, 1754.†

Chalices and Flagons.

A great chalice, gilt, weighing with the paten 89 lod,‡ is sound and intact.

A ditto, weighing with the paten 42 lod.

An old so-called monstrance of copper, parcel-gilt.

An old chalice of pewter, out of use.

A little octagonal ivory house, with a silver gilt fastening, to put wafers in.

A great silver flagon, gilt, which weighs 135 lod, and of the year 1742.

A ditto of 77 lod, which was presented to the cathedral church by the late bishop Jonas Linnerius§ in the year 1725, and is gilt both within and without.

A silver flagon, ditto, of 66 lod, is old and broken.

Altar Cloths and Napery.

An altar covering of nine ells|| of red cloth.

A ditto of eight ells of black cloth.

An altar towel of fine linen with yellow bordering on the upper side at the corner and centre; with fine Holland lace round it, given to the cathedral church by the late councillor Håkon Bagger's widow, Geska Ledebur.

Chasubles and Surplices.

A chasuble, old, of red velvet, with a damaged gold border round it, and also on the back a crucifix of beaten silver.¶

A ditto of black velvet with gold and silver lace round it, rather old.

A ditto of black velvet, with a lining of calamanco, old and damaged.

A ditto of crimson damask with gold braid round about it, and gold lace on the back about the cross, together with massive letters of silver and four numerals ditto; likewise with silver

* *i.e.*, King Christian I.

† Appendix vii., p. III.

‡ A "lod" is equivalent to about half-an-ounce Troy.

§ Dr. Jonas Linnerius, born 1653, studied at English, Dutch, and German Universities. Appointed Lutheran "Bishop over Skåne and Bleckinge" [*i.e.*, Lund diocese] December 15th, 1715. Died February 10th, 1734.

|| A Swedish "ell" is equivalent to about two English feet.

¶ Plates of silver, or other metal, in the form of a Latin cross and with a raised figure of our Lord on the cross, are not uncommonly to be seen sewn to the backs of chasubles in Scandinavia.

morses to it. This chasuble was presented to the cathedral church by the late Mistress Magdelon Ranck, of Warpinge, in 1720.

A surplice which is used by the lord bishop at ordinations.

Four articles ditto, which are used by the minister on Sundays and festivals at the altar; they are in good condition and serviceable.

Four articles ditto, old and damaged.

Ditto, an old and worn-out satin cloth used to put over the chalice.

Three curtains of red *tubin*, which were used at the altar; they are now old and have many holes in them.

An old so-called chemise, which is preserved in the sacristy as a memorial of former times.*

Copes.

A cope of flowered velvet, with 25 silver bosses in it.

A ditto of blew flowered velvet.

A ditto of brocade, with silver-gilt spangles in it, which the late count Magnus Stenbock bestowed on the cathedral church in 1708.

A cope of gold watered silk intermixed with green velvet, together with double silver lace and silver spangles in it, of the year 1749.

Candlesticks and Coronæ.

A great metal candlestick in the great choir, on a foot, with six arms, and the figures of the four evangelists round it; somewhat damaged.

Two great candlesticks of messing,† with great feet underneath, and six lions; standing below by the great door of the church.

A great metal candlestick, with five arms; standing upon the altar.

Two lesser ditto, upon the altar.

Two ditto fixed to the sacristy wall.

Two bracket candlesticks, the one in the pulpit, and the other below by the font; both good and each with three arms to it.

Six ditto, worse, placed by different seats in the cathedral church.

Two great candelabra, hanging in the middle aisle.

A ditto in the south aisle beneath the new gallery, with six arms to it.

Two pair of snuffers of messing.

A font of messing with a nozzle of messing, and an ewer in it.

Collecting Bags, or Purses.

Two purses bordered with gold and silver, old and damaged, on one of them is a little silver fastening.

Bells, 5 in the Tower.

The first and greatest bell is rung on all Sundays and festivals; upon it the clock strikes.

* This was no doubt the renowned chemise of St. Margaret, which in the middle ages was believed to be of efficacy in alleviating the pains of childbirth.

† A composite metal of frequent use in the middle ages, and akin to gun-metal and latten.

The second is rung every day for the morning prayer ; and serves as the quarter bell.

The third is rung as the second bell before service.

The fourth is broken, and useless.

The fifth and least, which is used as the priest's bell, hangs in the little pent-house on the south tower.

Ditto, a little bell of messing, which is used during the performance of divine service by the beadle.

Red and Black Cloth.

Twenty-three ells of red cloth in four pieces, for draping the king's seat in the cathedral church.

Five pieces of black cloth for adorning certain of the seats in the cathedral church.

An old damaged accoutrement of black *multum*, in three breadths.

Two pieces ; altar curtains, of black flannel.

Twenty-two pieces of black *multum* ; with some rents and holes in them.

Three pieces of new flannel.

Various Articles.

Two pillars of messing, with cherubim and seraphim upon them, having each only one wing, and standing on either side of the altar in the further choir.*

St. Lawrence's image, with foot of messing, standing in the middle of the aisle in the further choir.

An old, turned, brown, cloth coat, with yellow facings and a lining of *multum*, and with buttons of messing ; for the beadle.

A stamp for wood, for marking the wood pertaining to the cathedral church.

A napkin of white damask, which is used at the baptism of children.

A water syringe with its appurtenances, and eight leathern buckets.

An iron hammer, which is placed over the smallest and topmost bell in the south tower.

Two old pine-wood chests for keeping the cypher-boards.†

A small pine-wood money box standing in the sacristy, in which the schoolmaster's allowance is kept.

Two pairs of steps of pine-wood for the cypher boards, the one injured.

A fire tub of oak pertaining to the syringe of the cathedral church.

Two small pipes or extinguishers.

Two pine-wood benches in the middle room of the Consistory.

A frame of pine-wood with canvas, to place over the clock in the north tower of the church.

* These two remarkable objects are now fixed on either side of the flight of steps leading from the nave to the choir. They are each about ten feet in height, the shafts resting on crouching lions. The shafts are similar to those of massive candlesticks, and are divided into five sections by moulded bands. At the top of each is the figure of an angel. They probably date from the end of the fifteenth century.

† The boards on which the cyphers or numerals to indicate the numbers of the Psalms to be sung are hung.

An earthenware stove in the Consistory, appertaining to which are a poker and a shovel, both of iron.

A leaden balance for weighing wood, with weights, chains, and scales; for the use of the cathedral church.

A money box of oak, mounted, and painted green and red.

A so called money box for the benefit of the cathedral church.

A seat for the tower watchmen, for their benefit, in the north tower.

Ninety varnished block tin numerals in the cathedral church.

Ditto ten block tin plates for the numerals, which the precentor has in his keeping.

In Bishops court are sixteen iron, tiled stoves. Two earthenware stoves.

Two iron, tiled stoves in the clerk's house.

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

A recently discovered Wall-Painting in Kent, with Notes on other Anthropomorphic Pictures of the Holy Trinity.

BY THE REV. CANON SCOTT ROBERTSON.

IN the parish church of Boughton Aluph, near Wye and Ashford, in Kent, when its walls were stripped during the course of its restoration, a mural painting in distemper was discovered in July, 1893. The Rev. G. S. Nottidge, with great care, removed the whitewash with which the picture had been obliterated. He thus brought into view a large anthropomorphic representation of the Trinity in Unity. Mr. Nottidge's sketch of his discovery is here reproduced.

The painting is over six feet high, and about four feet wide. The colour used is mainly crimson, or a ruddy brown. The large human figure which is intended to represent the First Person of the Blessed Trinity, is seated upon a chest-like throne, the front of which shews simple arcading. Above it is a projecting canopy, like a half hexagon, not pointed, bearing rectilinear ornamentation. Behind the head of the great seated figure is a large cruciform nimbus. The short beard seems to have been forked. From it descends a dove with its head towards the figure's right breast. Immediately beneath the dove is the nimbus which surrounds the head of our Blessed Lord as He hangs upon the cross. This cross is white. Its arms are upheld, on the one side by the left hand of the great seated figure, and on the other side by the right wrist, as the right hand is upheld in the act of benediction. The stem of the cross extends far below the feet of our Blessed Lord, and upon it appear long drops of blood.

At the base of the picture, near the left foot of the great seated figure, is seen a small white form, which seems to represent, in miniature, the donor of the mural painting kneeling in adoration,



WALL PAINTING LATELY DISCOVERED AT BOUGHTON ALUPH, KENT.

with uplifted face and hands. A scroll (with words of prayer) probably emerged from the lips.

The background of the painting is powdered with our Lord's sacred

monogram **IBC** in small black letter characters, Beneath the centre of the picture is a large circle or globe, within which are inscribed three smaller circles, each touching the other two.

As such anthropomorphous representations of the Holy Trinity are by many thought to be contrary to sound doctrine, they have for the most part been removed from our churches. Their appearance within churches was not permitted until a late period; they were not in use for more than 160 years in England. They deprive of its force the great doctrine of the incarnation. The earliest examples upon record belong to the second half of the fourteenth century.

Andrea Orcagna's great altar piece at Florence, now in the Gallery of the Academy there, is perhaps as early a representation as can be found.

Not much later is that which still remains upon the horizontal canopy above the tomb of the Black Prince, in Canterbury Cathedral.

Its date is about A.D. 1377. One peculiarity in this example is the seeming absence of the dove from the picture.

During and after the last quarter of the fourteenth century, such anthropomorphous representations of the Trinity became popular. They were used to adorn sacramental patens. John Chandler, Dean of Salisbury, records that at Sherborne, in Dorset, he found, in A.D. 1405, a Paten bearing in its centre an image of the Holy Trinity. * A much later example is still in use at the Church of Clyffe at Hoo, in Kent.

The same device was used to enrich the canopies of monumental brasses. As a central ornament within the tracery of such canopies it may still be seen in the church of Cobham, in Kent, upon the brasses commemorating Sir Reginald Braybroke, who died in A.D. 1405, and Sir Nicholas Hawberk, whose death took place in 1407.

As time progressed, various minute changes were made in the treatment of details. At Faversham Church the flying dove appears above the right shoulder of the great seated figure, with its head approaching the top of the crucifix. This occurs on a canopy belonging to (but now detached from) the monumental brass of a former rector, William Thornbury, who died in 1480.

Later, the dove, bearing a nimbus, alights upon the cross, near the left shoulder of the central figure, who wears a triple crown. These details are seen at Goodnestone, Kent, on the monumental brass of William Boys, who died in 1507, and at Cobham on that of Sir John Brooke, who died in 1506. On these brasses a globe is introduced at the foot of the crucifix.

In stained glass windows few examples of this subject are now to be found. There is one, however, in the little church of Trottescliffe, in Kent, and one at York, in Trinity Church, Goodramgate, wherein the dead Christ lies on the knee of the Father.

The date of the mural painting at Boughton Aluph Church is probably *circa* 1480—1500. At that period, and for thirty years later, such representations of the Trinity became comparatively

* Nightingale's *Church Plate of Dorset*, p. 147.

common on altar hangings, vestments, and communion plate. This subject, in blue enamel, adorned a Paten which was given to St. Edmund's Church at Salisbury after A.D. 1476.* A similar example belonged to Faversham Church in 1512, where also was a silver gilt chalice with the Trinity enamelled on its foot. †

In 1552 King Edward VI.'s commissioners found at All Saints' Church in Canterbury a silken cloth (for covering the Cross) upon which this subject was embroidered; and at East Greenwich "a vestment of purple silk, with orpheras of yellow velvet embroidered with the Trinity." ‡ This subject occupied the centre of Cardinal Pole's archiepiscopal seal.

The mural painting in Boughton Church is preserved by direction of the Archbishop of Canterbury, but his grace desires that during divine service a curtain shall hang before the painting.

Poor Law Relief towards "Touching" for the King's Evil.

It is of course very well known that the Kings of England and of France claimed to possess, and were believed to be endowed with the power of healing scrofulous persons, by "touching" them for "the evil"; and that as regards England, Queen Anne was the last sovereign who thus touched for the "King's Evil," Dr. Johnson, as a child, having been one of those who were "touched" by her. That a belief in the healing virtue of the sacred touch of the sovereign should have survived to so recent a period as the beginning of last century, has always been a matter of surprise.

The following extracts from the Minute Books of the corporation of the city of York, show that general belief in the virtue of the touching by the king was unshaken at the end of the seventeenth century. It must be borne in mind that these minutes do not record the acts of individuals, but were those of the corporation of what was at the time one of the most important cities in the country, and that it was in administering Poor Law Relief that the grants were made.

In Vol. 38 of the Corporation records, fo. 74 b, under the date of February 28th, 1671, is the following:

"Ordered that Elizabeth Trevis haue x^s given her for charges in carrying her daughter to London to be touched for the Evil."

A few years later, on March 12th, 1678 (fo. 156 b), occurs the following:

"Anne Thornton to haue x^s for goeing to London to be touched for the euill."

And again on March 3, 1687 (fo. 249 b), ten shillings was granted for "carrying of Judith Gibbons & her Child & one Dorothy Browne to London to be touched by his Majestie in order to be healed of the Kings Evil."

* Nightingale's *Church Plate of Wilts.*, p. 14.

† *Archæologia Cantiana*, xviii., p. 107. ‡ *Archæologia Cantiana*, viii., pp. 115, 160.

Possibly the records of other towns may contain similar entries at as late a date, although we do not remember to have seen any. It is certainly remarkable to find the corporation of a city like York, in the administration of Poor Law Relief, at the end of the seventeenth century gravely granting money for such a purpose, much as in the present day a grant might be made for medical or surgical assistance.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "*Reliquary*," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

THE weekly meetings of the SOCIETY OF ANTIQUARIES for the Session 1893-94, began on November 22nd, when Sir T. N. Deane, the Local Secretary for Ireland, communicated a paper relating to the discovery of an object formed of ivory and bronze in the shape of a bird, which was found at Innisfallen Abbey between the high altar and the east wall. At the same meeting, Mr. James Davies dealt with the Archæological Survey of the County of Hereford, and Mr. J. T. Micklethwaite, F.S.A., described some mediæval pottery from Kirkstall and Fountains Abbeys, with special reference to a special variety decorated in slip with stripes, flowers, and leaves.



During the recess, *VETUSTA MONUMENTA*, vol. vii., part 1, has been issued. It contains full size illustrations in colour of the various objects found in the tomb of Archbishop Hubert Walter at Canterbury (a paper on which by the Rev. Canon W. A. Scott-Robertson appeared in the *Reliquary*, New Series, vol. iv., p. 129). The illustrations given in *Vetusta Monumenta* are so vividly real, that at a little distance it is quite easy to believe that the objects are themselves lying on sheets of white paper. They are admirably described by the Assistant Secretary, Mr. W. H. St. John Hope, in the text which accompanies the plates.



At the meeting of the Society on December 7th, Mr. A. Hartshorne described a St. John's Head in alabaster from Ratisbon, and added some notes on other examples on the continent. Mr. W. H. St. John Hope, the Assistant Secretary, also read a valuable and exhaustive paper on "The Seals of Archdeacons."



Among the subjects on which communications are promised during the present season are: "Roman and other remains at Limpsfield, Surrey," by Mr. Granville Leveson-Gower; "The Effigy of a Lady at Ilminster, Somerset," by the Rev. R. B. Gardiner; "Recent Excavations in Montenegro," by Mr. Haverfield; "An Archæological Survey of Lancashire," by Mr. W. Harrison.

At a meeting of the ARCHÆOLOGICAL INSTITUTE held on November 1st, Mr. Emmanuel Green, F.S.A., in the chair, Mr. H. Swainson Cowper, F.S.A., exhibited a candlestick of brass, enamelled in blue, green, and white, of sixteenth century work. An engraving of the candlestick appears in the nineteenth volume of the *Journal*, where it is attributed to English workmanship. Mr. Edward Peacock, F.S.A., sent a paper "On immuring nuns who have broken their vows," in which he contended that no such cruel punishment existed in the middle ages, and that the popular belief was entirely drawn from Sir Walter Scott. In the subsequent discussion, Mr. Brown disagreed with the writer, and upheld the theory as one probably introduced from the East. Mr. Emmanuel Green read a paper on "The Beginnings of Lithography," tracing the art from its discovery down to the present time, and illustrating its progress by the exhibition of various prints.



At the December meeting of the INSTITUTE, Mr. T. Gooden Chisholm exhibited a black-figured amphora, which had previously belonged to the late Professor T. L. Donaldson, representing the combat between Athena and a heavy armed warrior, presumably Enkelados, on which a paper was read by Mr. Talfourd Ely, F.S.A. After discussing the origin, style, ornament, and probable date of the vase, Mr. Ely proceeded to give a sketch of the versions of the myth in question as treated by ancient authors and artists. He pointed out that Apollodoros incorporated various traditions in his account of the gigantomachia, and that while the vase painters (with one exception) kept to the Epic conception of the anthropomorphic giants, the sculptors and gem-engravers soon began to introduce more sensational types—a tendency much developed under the influence of the Pergamene school. Mr. Ely distinguished the scheme of single combat (as in the vase under review) from those representations in which Athena forms one of a triad of deities in the gigantomachia. Some account was then given of the other vases (for the most part black-figured) on which Athena and Enkelados may be recognised, and also of the chief sculptural representation of the subject.



Mr. J. H. Round also read a paper on the "Introduction of Armorial Bearings into England," in which he opposed the accepted view, that the close of the twelfth century was the date of their first appearance, and showed that an equestrian seal exists on which the well-known Clare coat is found not later than 1146, its evidence being confirmed by two other Clare seals of about the same date. Mr. Round also showed that the Count of Meulon's seal, with its chequy bearings, could not be later than 1150. Planché was shown to have been misled in the matter, and the reign of Stephen was suggested as the most likely time for the introduction of distinct armorial bearings.



In a previous number of the *Reliquary*, it may be remembered that the editor described a portion of a sundial bearing an inscription in runes, which he had been so fortunate as to discover in Skelton churchyard in Cleveland. He has now to record the discovery he has made of another dial, with a stone below it, in the south wall of the old church at Thornaby, near Middlesbrough. The lower stone bears an inscription in runes, lightly incised, and somewhat weather worn, but which Professor Stephens, to whom a photograph of the stone was sent, has deciphered, and reads as signifying that the dial was the best in the district. On a future occasion we hope to give more definite information regarding the Thornaby dial and inscription.



The editor has also lately been shown by the Rev. C. H. J. Glossop (who was appointed to the parish last year), stowed away in the lower stage of the tower of Kirkleatham church in Cleveland, a very fine "Flanders Kist," generally similar to that at Wath church, near Ripon, an illustration of which was given in the *Reliquary* (New Series, vol. v., p. 193) in connection with Mr. Hodges's exhaustive paper on the subject. The Kirkleatham chest is unfortunately in a bad state, and unless carefully repaired by a competent person, is in danger of falling to pieces.



We have to record the discovery of another pre-Reformation chalice, which was very appropriately found by Mrs. Cripps, the wife of Mr. Wilfred Cripps, C.B., the author of "Old English Plate." The chalice in question, though so appropriately discovered, has been, of late, most inappropriately treated. It is in private hands, and has for long been used as a baptismal vessel in an old Gloucestershire family. It was recently given away as a baptismal present, and the bowl, very unfortunately, has been injured by having a stupid inscription deeply incised on it, recording the gift. The chalice is, in general, similar to that in Combe Keynes church, Dorset. The knot has open tracery work, and the foot is mullet shaped, having, on the front compartment, an engraved crucifix. When Mrs. Wilfred Cripps found the chalice, it was, we understand, doing duty as a drawing room ornament! Its original history is, we believe, unknown.



The CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY will bring out early in the new year, as one of the volumes of their extra series, the Royal Charters of Carlisle, seventeen in number, exclusive of the two earliest, which were burnt. Those in existence begin with Henry III. and end with Charles II., and range in size from a sheet of note paper to half a dozen sheets of parchment. Chancellor Ferguson will supply an introduction, glossary, and index, and the book will contain several plans of Carlisle hitherto unpublished. The principal is a plan of Carlisle in 1684, with a view of the city and the profile of the military works, done by Jac. Richards for

Lord Dartmouth, then Master of the Ordnance. This is reproduced by the kind permission of the present Lord Dartmouth, from whose collection it comes. The other plans shew the land of the socage of Carlisle at various dates: they come from the muniment room of either the Duke of Portland or the Duke of Devonshire, and were put in as evidence in some litigation between the Corporation of Carlisle and the last-named nobleman's father. The book is being produced at the expense of the Mayor and Corporation of Carlisle.



The Free Library and Museum Committee, Carlisle, have gathered into their new museum in Tullie House a great collection of Roman antiquities. The collections (carved and sculptured stones) from Netherby, Wigton Hall, Lazonby Hall and Morton, have all been brought by the kindness of their owners to Tullie House, and added to those which the Corporation had before. The total number is now very considerable, and the student of epigraphy will find Tullie House well worthy of a visit. Mr. Ferguson's collection of Roman antiquities found in Cumberland and Westmorland, of about 500 items, has also been amalgamated with the Old Museum collections of about the same size, so that the show is a very fine one, and embraces objects found at Carlisle, Papcastle, Burgh-on-Sands, Kirkby Thore, Brough-under-Stainmore, and many other places in the two counties. Over the chimney-piece in the old hall of Tullie House is the fine *plaque in gesso duro* of Flodden Field from a sketch by E. Burne-Jones. From this sketch Sir Edgar Boehm worked up a model, from which two casts were made; one of these Mr. Burne-Jones painted, and it is now at Naworth Castle; the other was bronzed by the sculptor, and presented by the Earl of Carlisle to Tullie House.



A collection of about two hundred chap-books was purchased at a recent sale in Carlisle for £7 5s., and has since been presented by the purchaser to the Bibliotheca Jacksoniana in Tullie House. Most of the chap-books are printed locally, and it is probable that Chancellor Ferguson will examine and write about them for some society or other.



The Council of the YORKSHIRE ARCHÆOLOGICAL SOCIETY have recently made arrangements with Mr. R. H. Skaife for a new translation of the Yorkshire portion of Domesday Book, and they have issued a circular containing a list of unidentified place-names in hope that local knowledge may be brought to bear upon them. The Council suggest that names of farms and of fields are often likely to afford a clue to the identification of the places hitherto unidentified. There are about one hundred and twenty of these names, fifty-seven of which are in the North Riding, twenty-six in the East Riding, and thirty-three in the West Riding, the others being in what are now parts of Lancashire and Westmorland.



We are glad to announce that the registers of two of the York city parishes are in process of publication. The parishes are those of Holy Trinity, Micklegate, and St. Martin-cum-Gregory, each being edited by the rectors of the two parishes. The Holy Trinity, Micklegate, registers begin in 1586, but those of St. Martin-cum-Gregory fifty years earlier. The two first portions of each have been issued (price 1s. 6d. each), and they bring the entries in each case down to 1653. Any of our readers who may wish to obtain copies should apply either to the Rev. W. H. F. Bateman, Holy Trinity Rectory; or to the Rev. E. Bulmer, St. Martin's Rectory, York. We hope that the publication of the older parochial registers will spread to the other parishes in York. The old registers of ancient town parishes are invariably of interest and value. The beginning which Mr. Bateman and Mr. Bulmer have made at York is a very good one, and their work seems to be carefully done.



We very much regret to learn from accounts which appeared in the newspapers, that the fine and interesting church of Fyfield, near Abingdon, has been totally destroyed by fire. There seems to be something radically wrong with the methods in vogue for warming churches, for since the destruction of Fyfield church at the end of October, two other churches (fortunately of modern date) have also fallen victims to fire. The subject is one which might well arrest the attention of Convocation.



We are glad to record the recent formation of an OXFORD UNIVERSITY BRASS-RUBBING SOCIETY, of which the Rev. Dr. Cox, F.S.A., is President; Mr. A. W. Franks, C.B., the Rev. F. W. Creeny, Mr. T. Parkes, and the Rev. H. W. Macklin, Vice-Presidents. The first meeting of the term was held on October 24th, in Mr. Dimont's rooms in Worcester College. In private business, Mr. Dimont was elected Vice-President in the place of Mr. Haines (resigned); Mr. Sarel, Treasurer; and Mr. Owen placed on the Committee. A paper was then read by Mr. Dimont on the subject of "Ecclesiastical Brasses." Numerous rubbings were used to illustrate the paper, and an interesting discussion followed, which lasted upwards of an hour.



In the neighbourhood of Congleton there are some remarkable earthworks (British and Roman), and also a group of monoliths known as the "Bride stones." Mr. T. Cooper, a solicitor of Congleton, has recently published a useful pamphlet dealing with them, which may be had from Mr. Clarkson, bookseller, Congleton, Cheshire.



During the summer the antiquaries of Denmark have been busily engaged, and their researches have met with considerable reward. Two Viking mounds have been excavated, the finds being of considerable

value. One of them is situated in Kettinge parish, near Maribo, and has been excavated by the museum authorities in that town. The mound had a diameter of fifty-three feet, and a height of eight feet. In the northern corner were found two chambers, containing a bronze dagger four and a half inches long; remnants of a leather sheath; and some highly calcined bones. The latter and the dagger appeared to have lain on a plank. In the middle of the mound was a third burial chamber, but empty, the head of a bronze pin only being found. These chambers were at the bottom. Above them, and immediately under the turf, four others were found, one containing calcined bones, and the three others three broken coarse earthen vessels, encircled with stones, and containing calcined bones. In two of them lay also a bronze pin with head, and in one two fragments of a bronze knife besides. In the third, there was a curious bronze knife, five inches in length, stuck down between the bones. The handle is shaped like the stem of a flower, bent down the back, and then rolled into a spiral. On one side is a rude tracing of a boat or a sleigh, and above it a serpent with bristling mane (sea serpent?), and a concentric circular ornament, whence projects a double arc.



The same authorities have also excavated a mound near Saxkjöbing. It was twenty-seven feet broad from north to south, by three and a half to seven feet in width, and from its eastern side projected a passage now only fifteen feet in length. The passage has the shape of a hammer, a peculiarity of the burial passages in the island of Lolland. The passage and chamber were filled with hard clay and stones. The actual antiquarian layer was only eight inches in depth, and contained fragments of flint and bits of bone. In the burial chamber were found remains of skeletons and some calcined bones, with wedges, axe heads, and twin-edged arrow heads of flint. Some beautiful hammer-shaped amber beads lay all over the chamber, as well as a quantity of broken pottery, and some whole vessels traced with ornamentation peculiar to the stone age, one of which stood bottom upwards. In the passage four or five unburnt skeletons were found, as well as calcined bones, and with these the quantity of pottery was even larger than in the chamber. In the opening, athwart the chamber, stood a very fine vessel, with six flint arrows beside it, and some human remains. Further out lay the head of a battle-axe, in which the first hole had been split, and a new one bored, four flint wedges, arrow heads, etc. It is curious that not one spear head was found.



The authorities of the National Museum have made a highly remarkable find in a peat bog at Grenaa, in Jutland, dating from the stone age, the origin and object of the articles found being as yet a complete riddle. Below the peat, at a depth of two feet, the excavators came upon a layer of oak logs, forming a kind of bridge. The structure had clearly been planned by human hands, and it was natural to surmise that it was really a kind of bridge; but this

theory was completely upset by the finding, upon the structure, earthen vessels and implements from the stone age. It may have been a votary deposit, but this cannot be decided until the age and formation of the peat layers have been determined. Of the earthen vessels one only was well preserved, which is bottle shaped, with ornamented and heavily grooved belly, a form hitherto unknown in Danish bogs. Of five other broken vessels, three had been finely traced. All stood apart. In addition three axe heads of flint were found, two edge-turned, and one unpolished, but well made.



The great storm of November 18th and 19th, which wrought such fatal havoc on the north-eastern and eastern shores of England and France, did comparatively little injury to ancient buildings on land, but we regret to hear of one piece of irreparable injury which it did, in blowing down the remaining gable end of what was, probably, the hall at Bearpark (Beau Repaire), in the county of Durham. Bearpark was one of the county seats of the priors of Durham, and but little except this gable remained of it. Now, unfortunately, that too has gone. (For a description of Bearpark our readers may be referred to Mr. Boyle's *Comprehensive Guide to the County of Durham*, p. 440; a work which we reviewed in the *Reliquary* of October, 1892.)



We quote the following paragraph from the *Guardian* of December 6th with very great pleasure, both on account of the restoration of ancient glass to a fine church, and also on account of the comparatively humble position of the giver:

"A very interesting addition to the stained-glass of Lambourn Church, Berks., has been recently made in the shape of the restoration of an old pre-Reformation window to what was undoubtedly its original position. The manner of its recovery was somewhat remarkable. Last summer a sale took place of the furniture and effects of Lambourn Place. On the last day of the sale, when some lumber rubbish was being parted with for what it would fetch, Police-Sergeant Smith became the possessor, for a shilling or two, of a small wooden box containing some loose pieces of glass. On taking these home he had them carefully washed and set out; it then became apparent that the glass was of ecclesiastical design, and of exceptionally rich colouring. Sergeant Smith immediately offered the glass to the Vicar to be replaced in the church. Mr. C. E. Kempe, of Nottingham Place, was chosen to decide as to the antiquity and value of the glass. His report very soon set the matter at rest: 'The glass was painted in the first half of the sixteenth century. The figure of St. John the Evangelist is wonderfully painted, being both beautifully delicate and very strong. Unfortunately, only three-fourths of it could be found. The detail of the canopy work is even more astonishing.' The date on the glass is 1532. Mr. Kempe has most successfully releaded the whole, and it has been refixed in the centre light of the side window of the north chapel, there being enough glass to fill in

a six feet light. Those parts which are missing have been replaced in opaque grey glass, so that it is easy to distinguish at once between the old and the new glass. Unfortunately, the top of the chalice is missing from the hand of the Evangelist; but the stem remains in the left hand. A lower panel of the window has been filled in with fragments which it was quite impossible to piece together."



Mr. Joseph Tebbutt, of Northampton, announces as nearly ready for publication: *An Inventory of the Church Plate of the County of Northampton*, by Mr. Chr. A. Markham, F.S.A. The volume, which will consist of about three hundred and fifty pages, will be freely illustrated, and will be published by subscription.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE COINAGE OF THE EUROPEAN CONTINENT, WITH AN INTRODUCTION, AND CATALOGUES OF MINTS, DENOMINATIONS, AND RULERS By W. Carew Hazlitt. Cloth, 8vo., pp. xviii., 554 (with two hundred and fifty illustrations). London: Swan, Sonnenschein, & Co. Price 21s.

The author expresses a hope in the preface that this book "may be found to have supplied an apparent deficiency in English numismatic literature by furnishing an introduction to the more exact and complete knowledge of the continental series of European coins." There is, we take it, no doubt that such a book does fill a well recognised gap in English numismatic literature, and the reason for the existence of that gap is not far to seek. The subject of the coinages of the different European States is one of such vast and almost illimitable scope, that no writer has yet ventured to deal with it in a systematic manner, within the covers of a single volume. Mr. Hazlitt has been, at length, bold enough to attempt this, and he has performed the task with a very considerable amount of success. Of course the book makes no profession of being complete or exhaustive, but it is as an "introduction" to this wide subject that it is offered to the public, and, as such, it forms a successful attempt to supply the recognised deficiency. As a general survey of the coins and coinages of continental Europe, Mr. Hazlitt's book will be found to be a useful addition to existing manuals; none of which that we know of, makes any systematic attempt to deal with the subject as a whole in the manner in which this book does.

Mr. Hazlitt's work is divided into three sections. The first of these occupies sixty-six pages, and forms an "introduction" to the subject generally, and deals with a variety of matters relating to

coins and coinages, etc. It is succeeded by the second section, which includes three catalogues (1) of European mints, (2) of European denominations, (3) of European rulers. The two first of these lists are of considerable value, and will be found to be very useful. The second section carries the work as far as page 293, and is succeeded by the third and last section, of about 240 pages, dealing with a "descriptive outline of the coinages of Europe." At the end there is a fairly complete index.

This short outline of the contents of the book will, we hope, convey a fairly clear conception of its characteristics. It is amply illustrated with a large number of admirable photographic reproductions of coins, quite among the best of their kind which we have seen. As a general account of the coins and coinages of Europe, we very cordially commend the book to the notice of our readers as one likely to be found both useful and interesting.



AN ARCHITECTURAL HISTORY OF THE CATHEDRAL CHURCH OF MANCHESTER, WITH ILLUSTRATIONS. By J. S. Crowther. Edited by Frank Renaud, M.D., F.S.A. Pp. xv., 49 (with forty plates, 14 in. by 10 in.). *Manchester: J. E. Cornish.* Price, 21s.

A melancholy interest is attached to this work, owing to the death of the author on the eve of its publication.

The late Mr. Crowther's life-work as an architect was associated with the old collegiate (now the cathedral) church of Manchester, and during the many years of his professional labours in connection with it, he lovingly studied the story its stones tell, and that story is enshrined in this excellent volume.

A curious question is definitely disposed of, and that is a persistent, though unlikely, tradition, that up to the time of the foundation of the collegiate chapter at Manchester, in the fifteenth century, the earlier church had been an insignificant building of wood. During the restorations of recent years, Mr. Crowther carefully examined and criticised every worked stone which was brought to light, and these conclusively prove that a substantial church of early English date preceded the present building, and stood on pretty much the same foundations. Curiously enough, although some evidence came to light of a pre-Conquest church on the site, no Norman work was found, unless the tooling of some stones, to which Mr. Crowther alludes as possibly Norman, can be definitely assigned to that period.

The forty plates of admirable drawings exhibit in detail the whole of the architectural features of the church, and the very beautiful woodwork of the choir (some of the very finest in England of its date) is also carefully represented in several of the plates. The book is one of the very best monographs on any church or building which has been published in this country.

Manchester Cathedral, although in size and plan a stately parochial or collegiate church rather than a building of cathedral character, is none the less rich in late architectural detail of no little merit, and is

well worthy of the care bestowed on it in this book, which, in its turn, is well worthy of the church which it illustrates. To the judicious care and judgment of Mr. Renaud and the publisher, the public is indebted for this satisfactory production of Mr. Crowther's labours.



THE HANDWRITING OF THE KINGS AND QUEENS OF ENGLAND. By W. J. Hardy, F.S.A. (With Photogravures and Facsimiles of Signatures and Historical Documents.) Cloth, 4to, pp. 176. London: *The Religious Tract Society*. Price 10s. 6d.

We know of few better books than this, or any more likely to stimulate interest in historical and antiquarian study. It would make an excellent prize for an intelligent boy or girl in an upper class, though its interest is by no means small to students of longer standing and maturer years. Mr. Hardy's name is a sufficient guarantee for the judicious selection of material, as well as for the annotations and remarks in the text. We shall best explain the scope of the book if we quote a couple of paragraphs from the preface.

Mr. Hardy remarks that, although the bulk of the volume appeared in the pages of the *Leisure Hour* for 1889 and 1891, yet several fresh discoveries of Royal penmanship have since been made by Mr. H. C. Maxwell-Lyte, C.B., the Deputy Keeper of the Rolls, and which are included in this volume.

"These new discoveries," Mr. Hardy says, "include some words written by Richard II.; a letter wholly in the handwriting of Henry IV.; a curious form of the signature of Henry VI., which shows that he used a wood-block stamp with his name upon it; and a long sentence penned by Edward IV., of whose writing no example except the ordinary 'E. R.' was known to exist.

"The additional examples of Royal handwriting that I have given in this volume also include several documents illustrative of what I may term the religious history of England—part of the draft of 'the Bishops' Book' showing alterations in the handwriting of Henry VIII.; a group of signatures of men intimately connected with the translation of the Bible; a letter from Edward VI. to the Senate of Zurich; another letter from the same king and his council to the English bishops, enjoining the use of the English Book of Common Prayer; a letter from Queen Mary to the justices of Devonshire, thanking the people of that county for their adherence to Roman Catholicism; a letter from Queen Elizabeth to the Dutch Reformed Congregation at Austin Friars; and the draft, corrected by James I., of his letter to the bishops, which was in reality a declaration of faith."

The earlier Royal signatures and handwritings begin with Edward the Black Prince, and include those of Richard II., Henry IV., V., and VI., Edward IV., and his Queen Elizabeth Wydevile, Edward V. (of the existence of whose signature as king probably few persons were cognisant), Richard III., Henry VII., Henry VIII. and his wives, Edward VI., Lady Jane Grey (whose regal signature of "Jane

the Queen" occurs on a few State documents), and the later sovereigns, including, we may observe, a childish signature of our present gracious Queen, with the letters of her name VICTORIA spelt in Roman capital letters. Many interesting and important items occur among the later examples, but we think we have said enough to indicate the very interesting character of this volume, which brings us face to face, as it were, with our kings and queens themselves. The reproductions are admirably done, and the book is one the charm and interest of which cannot fail to fascinate those into whose hands it may happen to come.



ICELANDIC PICTURES. Drawn with Pen and Pencil. By Frederick W. Howell, F.R.G.S. Imperial 8vo., pp. 176. London: Religious Tract Society. Price 8s.

This is one of the well-known "Pictures" series published by the Religious Tract Society, and in some respects it is one of the most interesting of the series yet issued, but its interest is in the main necessarily other than archæological, and our words of commendation must be brief.

Iceland is a country whose natural wonders have excited an amount of romantic interest in the minds of most persons from the days of their childhood, but it is scarcely the country to which an antiquary would be likely to turn in search of fresh or very striking discoveries. Its churches (the only old buildings in Iceland) are insignificant, and widely scattered in a thinly populated country, yet it is probable that a systematic search throughout them might bring to light many objects of interest, and the little which Mr. Howell says about the churches in Iceland confirms this idea. To mention one example. On page 58 there is a drawing of what the author very pardonably considers to be a sculpture of the head of our Saviour at Vallanaes Church. The picture, however, leaves no room for doubt that the sculpture in question is really an instance of one of the very strange medieval sculptures representing the head of St. John the Baptist in a charger, with which Mr. W. H. St. John Hope's exhaustive paper in a recent volume of *Archæologia* has made antiquaries familiar, but the significance and use of which are still unexplained.

The Icelandic example thus brought to light by Mr. Howell, differs from most other examples in several particulars, and in having four angels instead of saints at the side. Beneath the charger is the Holy Lamb. That one of these sculptures should be found in an Icelandic church at the present day is not a little noteworthy as an indication of how widely spread their, now unknown, use once was.

It will be seen from this that the volume before us is not without an element of interest to the antiquary. To the general reader it will be a very welcome book. It is well illustrated, and what Mr. Howell has to say is pleasantly told, and to the point.



DIOCESAN HISTORIES. SODOR AND MAN. By A. W. Moore, M.A. Fcap. 8vo., pp. 276. Cloth Boards. London: Society for Promoting Christian Knowledge. Price 3s. 6d.

This history of the bishoprick and diocese of the Isle of Man is the latest addition to the series, of which about eighteen volumes have previously appeared. Small though the diocese treated of in this volume is, its history is often very obscure, and at the same time beset with interesting problems. At the very outset the recognized title of "Sodor and Man" arrests attention, and demands explanation, and on this point Mr. Moore brings some new facts to bear. But, even after making full allowance for the late medieval application of the name Sodor to the islet, on which the now ruined cathedral church is situated, the fact still remains, that the name "Sodor" is a corruption of (to use modern Scandinavian orthography) "Sud oer," i.e., Southern Islands, and in union with "Man" indicates a former union, at times real and substantial, of the two sees of the Isle of Man and of the Scotch see of The Isles, whose Cathedral Church was at Iona. This union at a later period became nominal, and to explain the puzzling double name, the erroneous idea was hit upon that the name Sodor belonged to the Islet of Peel Holm, and that the double name signified a union of the see of the Isle of Man with the see of the islet called Peel Holm, on which St. German's cathedral church stood. Mr. Moore's discovery indicates that this explanation was of older origin than has generally been thought, but it was never more than an erroneous explanation of what was not understood, when it was invented. It may be noted that the Scotch bishops of The Isles, down to the establishment of Presbyterianism under William of Orange, signed the name of their see as "Sodor." The signature of Bishop Graham on March 14th, 1689, to a statement that in spite of the contents of a letter received from King James VII., the then meeting together of Parliament was a "free and lawful meeting of the Estates," occurs in the records of the Scotch Parliament, and is probably the last official signature of any Bishop of The Isles. He there signs, between the bishops of Dunblane and of Orkney, as "Arch. Sodoren."

This, however, is a small, though interesting matter relating merely to the name of the diocese, whose history Mr. Moore has written in the volume under discussion. He appears to have done his work as a whole very well and thoroughly. It was confessedly a difficult undertaking, but the result is thoroughly satisfactory, and the book is a good addition to the earlier volumes of the series. It is divided into ten chapters, as follows:—I., Celtic Period; II., Scandinavian Period (? 850-1275); III., The Rule of the Monks (1275-1406); IV., The Dawn of the Reformation (1406-139); V., From the Reformation to the Restoration (1539-1660); VI., From the Restoration to Bishop Wilson (1660-1698); VII., Bishop Wilson (1698-1755); VIII., Bishop Hildesley and the Manx Bible (1755-1772); IX., The Rise of Methodism (1772-1827); X., Modern Church (1827-1892). There is also a coloured map, shewing the parishes, etc. The enumeration of the contents of the different

chapters will give a fair idea of the contents of the book itself, which is a careful and painstaking piece of work, and contains a useful summary of the history of the island diocese, which has never been very satisfactorily dealt with before.

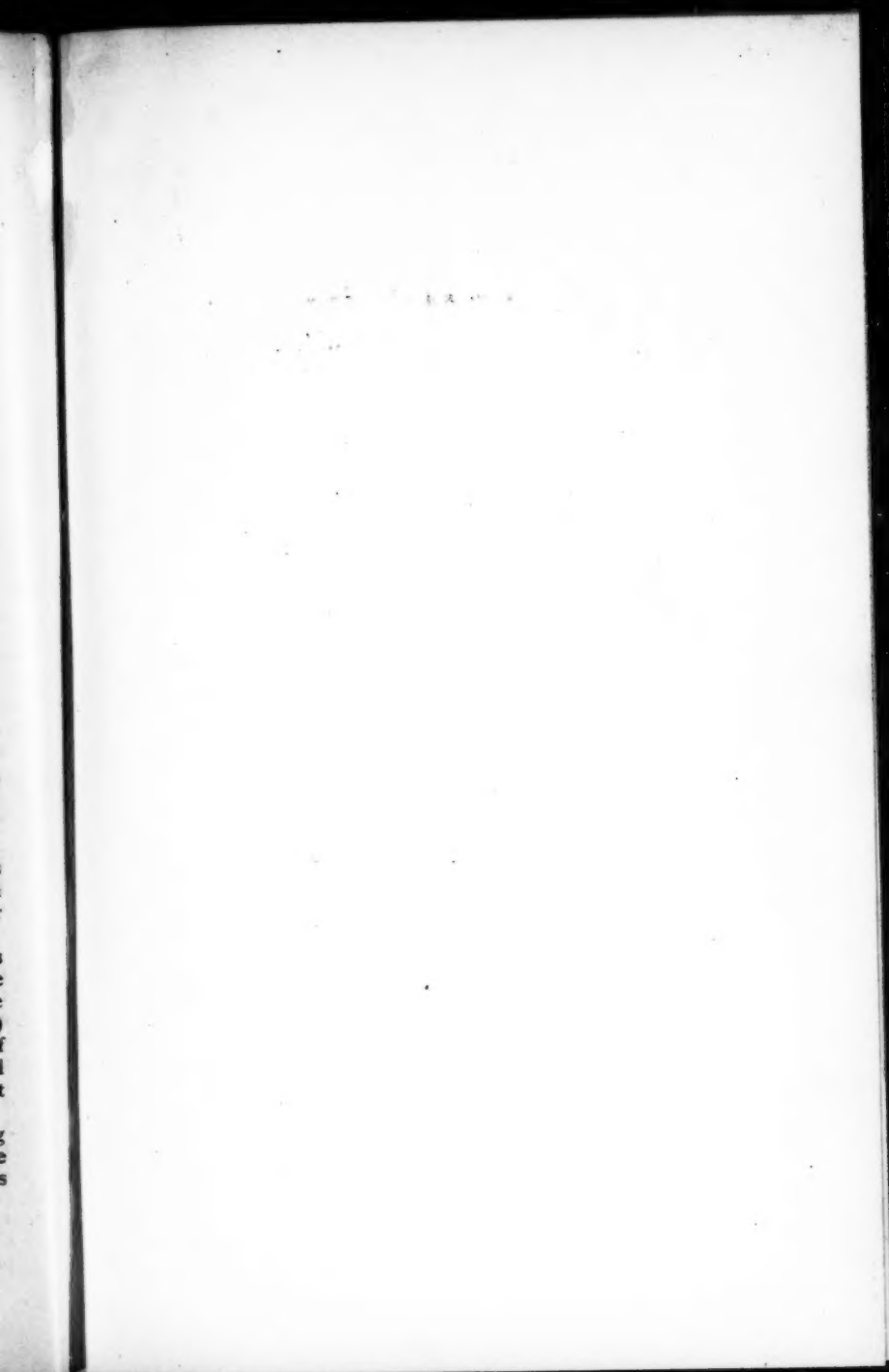


PICTORIAL ARCHITECTURE. FRANCE. By the Rev. H. H. Bishop, M.A. Oblong 4to., pp. 275. London: Society for Promoting Christian Knowledge. Price 7s. 6d.

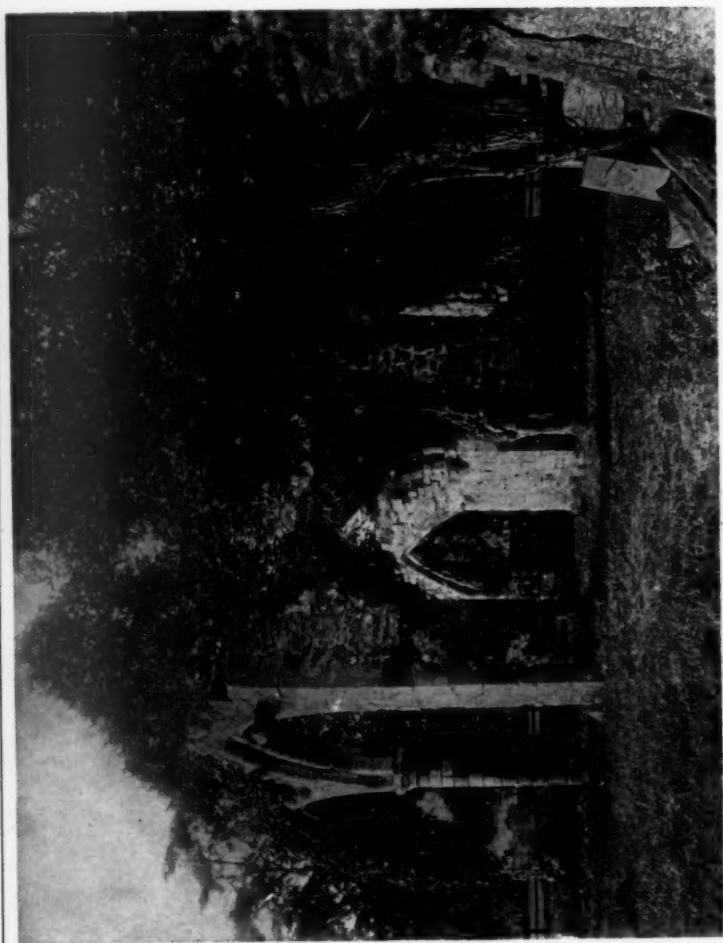
This book has manifestly been written to fit old blocks already to hand, and it suffers to some extent from that circumstance. Some of the blocks are very good, but others show little detail, others again are bad, and many are general views, which are of little use as illustrating what the author says in the text. This handicaps the book as a whole, though it does not affect the real value of Mr. Bishop's remarks, which give an excellent general account of French architecture. It is clear that Mr. Bishop knows his subject pretty thoroughly, and is quite at home in it, and also that he has made thorough personal acquaintance with all the more important buildings, before presuming to write about them. He expresses his opinion freely, and is not afraid of criticising eminent writers on the same subject, when he considers that they are mistaken. Occasionally he lays himself open to criticism, but as a rule only when subjects are matters in which difference of opinion is permissible. We must, however, demur to a statement, which is repeated more than once, to the effect that in England, the conception of a grand town church was unknown to the medieval architects. It is quite true that as a rule, towns in England were subdivided into small parishes, each with its own small church. Still, with such noble town churches before our eyes as those of St. Mary Beverley, Grantham, Boston, Newark-on-Trent, Hull, St. Mary Redcliffe, Bristol, St. Mary, Nottingham, not to mention many others, it is making too sweeping an assertion to say that the great parochial town church of the continent had no counterpart in the middle ages in our own country.

As we have said, some of the illustrations are good, others indifferent, and some distinctly bad. A few, indeed, are quite unworthy of the book, and detract from the general merits of the work. Such miserable scratches (we can call them nothing else) as those which purport to illustrate the churches of Caen on p. 83, of Lisieux Cathedral on p. 90, or of Rouen Cathedral on p. 128, and others, ought never to have been admitted, and should be left out whenever a second edition of the book is published.

As a whole, we very cordially recommend the book as containing what is, perhaps, one of the best general surveys of the architecture of France which has been published in this country. It deserves better illustrations than several of those which it contains.



C. C. HODGES, PHOTO.



— SOCKBURN CHURCH, FROM THE SOUTH-EAST. —